New York State Convention Number

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Of the Church · By the Church · For the Church

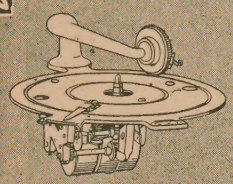
# Luther League Review

The Official Organ of the Luther League of America

DELEGATES TO THE TWENTIETH CONVENTION OF THE LUTHER LEAGUE OF NEW YORK STATE.

**Reports of the State Conventions of Ohio, Illinois, Minnesota and Indiana in the Next Number.**

# Tone—



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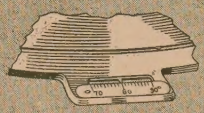

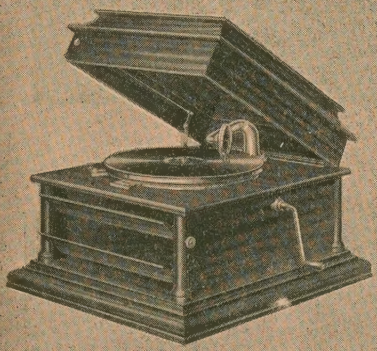

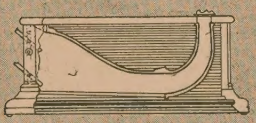

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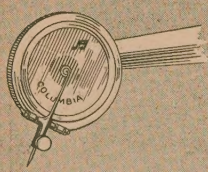


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Of the Church - By the Church - For the Church

Luther League Review

# Luther League of New York

**Twentieth Annual Convention at Syracuse, July 15 to 17, 1913.**

BY I. SEARLES RUNYON AND MRS. OSCAR ROTHE.

JUDGED by the usual standards, the New York State Luther League convention of 1913, was not a "great" convention. In neither the number of delegates nor in spectacular effects of any sort did it excel.

ZION'S CHURCH, SYRACUSE,
Where convention was held.

But in one respect this convention was truly great. And this exceptional feature is the one which makes conventions truly valuable—namely, the wealth of practical suggestions offered by the speakers, and the perfectly evident purpose of the delegates to take home these suggestions for future use. That the speakers' ideas were regarded highly, and that the delegates did decide to carry them home is shown by the promptness with which the special convention issue of the REVIEW was subscribed for when the list was opened. The mere statement that such an edition would be printed if one thousand copies would be subscribed for was all that was necessary.

Taking our cue from the evident purpose of the delegates, we shall not write much *about* the convention, but rather devote the space to what the speakers said *to* the convention.

For the benefit of Leaguers who were not present, however, and also for the satisfaction and information of the Leaguer and REVIEW reader outside New York State, one thing should be said. It is this. The one feature of the convention which, as mentioned above, makes it truly a *great* convention, makes this report of universal and permanent interest and value. For instance, whether or not one was present at Syracuse, July 15 to 17, 1913, if he is an earnest worker in the Lutheran Church today, he will find thoughts which he cannot afford to miss in the addresses of welcome, in the convention sermon, in the addresses on the boy problem of the Junior League subject, in the stirring address on our Church's responsibility to the student, and in Rev. Krauch's heart to heart talk at the last session. Every paper and address touched a live subject and came from a person whose heart and mind are full of this subject. Practically nothing was offered this convention upon merely a theoretical basis. Men and women spoke out of the fullness of their hearts, upon the basis of their best mental judgment, framed upon experience and first hand study of problems treated.

So then, Leaguers who read this report, allow us to commend it to your undivided attention, let us suggest that you keep it on file and read from it again when you have to solve any of the problems treated here.

The seriousness of the temper shown in the convention was not allowed, however, to rob it of delightful fellowship. The opportunities along this line were unusual in number and character. The Syracuse District League tendered the delegates a social reception at the close of the first session, a similar delightful occasion was afforded by the people of the First Church at the close of the last session, and Thursday afternoon was devoted entirely to an electric car ride around the city and the surrounding country. In the course of this ride a stop was made on the heights, where stands Syracuse University, and an inspection of the grounds and buildings of this imposing institution was made. The Lutherans of Syracuse left nothing undone to make the visit of the delegates profitable, impressive, and delightful.

### Opening Session

The convention was opened on Tuesday evening in Zion's Church, the vesper service conducted by Rev. A. S. Hardy, of Syracuse. In behalf of the city of Syracuse, Mr. Stewart F. Hancock, Assistant District Attorney, representing Mayor Edward Schoeneck, offered greetings and official welcome. In part Mr. Hancock said:

It goes without saying that we, not only the officials of the city government, but the citizens of the city of Syracuse, are sincerely proud of our city, of its material prosperity, its increase in population, its commercial activity, pure water supply, parks, and its numerous other achievements; but, at the same time we realize, and you would realize if you were placed in the position that we are, that after all the main key to the prosperity of the success of a city is the moral soundness or intellectual honesty and integrity of its citizens. The churches hold the key to this situation, and when we do have an opportunity to welcome to the city of Syracuse a body of people whose influence upon us must necessarily be in the way of moral uplift, we consider it an honor, and we know that those are the things that are going to help us to make Syracuse a better city. It is perfectly apparent, you are not going to accomplish anything by passing laws against larceny, of murder—that does not prevent a person from stealing or murdering. All that does is to fix the punishment. It is for the Church and organizations like this to put it into the hearts of men and women not to want to do what is wrong, then we won't need any laws; then our city is going to progress, and for that reason we are truly glad of the opportunity of welcoming conventions of this kind to the city of Syracuse.

In behalf of Zion's Church, its pastor, Rev. H. G. Dattan, D. D., said:

I consider it not only a pleasant duty, but a great honor indeed to extend to you as our guests in behalf of my church—of Zion's Evangelical Lutheran Church— the most cordial greetings and welcome. Ever since the State Convention was held in St. John's Church, right across the street, we here have been longing for an opportunity of presenting to you our invitation to come to Syracuse once more and to meet with us in our Zion's Church. As members of the Luther League you may be sure to find the heartiest welcome in our midst. To us as Germans by birth or descent, no name in the history of the Lutheran Church is dearer than the name of the great Reformer, which we bear, not only as a mere badge or an outward sign, but as the expression of the deepest rooted conviction of our hearts of the fact that we truly, firmly and unfalteringly believe in the truth of the slogan, "Gottes Wort und Luther's Lehr vergehen nuhn und nimmermehr." ("The word of God as Luther taught will never, never come to naught.") It stands as an eternal sign, never to be shattered by any tempest. We believe the Luther League to be an educational factor and a spiritual force in our Church, engaging the energies of the young people in its behalf and for its cause. We hail the Luther League as a standard bearer of a true and sound Lutheranism, as a shield and weapon in that great struggle that even in this great country is to be waked more and more between the church of the Reformation and the modern atheism on one side and the fallacy of the Roman church on the other side; that great struggle between the freedom of the Gospel and the selfdom of papal heirarchy. We therefore earnestly hope and sincerely wish that this convention may have its share in arousing in each and every Leaguer a wide awake consciousness of the responsibilities laid upon them. We dare not forget that the Luther League can accomplish its great aim only by an interested activity and by a personal co-operation of each and every Leaguer. And here, my friends, in spite of the marvelous growth of the Luther League movement in these last years, here lies our greatest weakness. There are numberless difficulties still to be overcome in order to make the Luther League thoroughly effective and victoriously successful in her efforts, yet the greatest of all difficulties is the fickleness and the indifference of the thousands of our young Lutherans bearing the great name of the Reformer and being baptized into this greatest of all Protestant denominations, they have not yet come to the realization of

the greatness of our Lutheran Church and of the great privileges which God has bestowed upon them by their membership in this Church. We pray to God that this convention may especially bring about what we Lutherans here in Syracuse need most—a stern pride in our church, and a true allegiance and a devout co-operation in and with our church; and that these blessings of this convention may be felt over all this great Empire State in every city and in every hamlet where Lutheran doctrine holds its sway, and the memorable church of the Reformation sheds its light. I welcome you, my dear fellow Luther Leaguers, in this our Zion's church. I welcome you most heartily and hope when you leave this city, you will take with you fond memories, holy and new inspirations and a more determined zeal to work to the utmost for the inheritance of truth of our dear Lutheran Church.

Speaking for the eight Lutheran churches of Syracuse, Rev. U. J. Klingensmith said:

In behalf of the Lutheran churches of Syracuse and vicinity, I extend to you all a cordial welcome. We would give you the glad hand even if we never before had the opportunity of receiving the representatives of this organization. We Lutherans in and around Syracuse are friends of the Luther League. Every Luther church in this city, I can say every Lutheran church in this vicinity, with one exception, has a Luther League or a Young Peoples' Society of some name belonging to our District League. Our churches early endorsed the Luther League movement in a practical way. They early formed local leagues, which in turn organized our district and later on helped to organize the State League, and we have not lost faith in the Luther League, have not forgotten our first love. We think as much of it as we ever did, and there is a reason for this. In the Luther League we recognize a good servant of the Church. It is for the Church, and what has been the character, the quality of its service? It has done a great deal in an educational way; in other ways, too, indeed, but especially in an educational way. It has been a great factor in educating and developing our young people, keeping them in living touch with the Church, and preparing them for better, more intelligent, and more efficient, services in the Church. And thinking and feeling as we do, Mr. President, delegates and visitors, you would naturally expect a warm welcome from us. But this is not the only time that we have been permitted to receive the representatives of this organization. The Luther League of New York State met in this city in 1896, the business sessions were held in St. John's Church, and the rally meeting was held here in Zion's Church. Many of us remember that convention with its inspired services, and interesting and instructive sessions. We recall people we met and acquaintances we made. We had, in a word, a delightful time, and because of that convention and our experiences, we have more earnestly looked forward to this convention, and we can the more heartily and warmly greet and receive you.

Mr. Chairman and delegates, I in conclusion say to you in the name of our Lutheran churches, welcome, thrice welcome; may your short stay with us prove pleasant and profitable, and may you leave this city feeling that it was good to have been here.

Representing the District Luther League of Syracuse, its presiding officer, Mr. Arthur Kimmans, presented the following greeting:

In behalf of the Syracuse and vicinity District League, I extend to you a hearty welcome. You show by your presence here tonight that you are interested Leaguers. From that we can justly infer that you are not just church members, but that you are workers, real live workers with Christian hearts. Somewhere I have read about the bones of a church. There is first the jaw bone. You have met that class of people who are continually telling of what should and should not be done, but who themselves do nothing. There is a second set of bones, the wish bone, very similar to the first. They wish that the church had a new organ, new windows, new pews; they wish for a hundred and one things they find time to wish for, but they have not time to help get them and do things. You must belong to this last set, but the wishes must be followed by action. Our convention is one regardless of all synodical ties, of all the Lutheran churches of this State. That means something; there is work ahead. The Leaguers of our district are proud to have you in their midst. We hope that the acquaintances you make will be true and lasting; we trust that the memories of this convention will be pleasant to recall; we hope that the things we do will be worthy of our records, and trust that each and every one of you when you leave for your homes after the last session, will say: "I am glad I came and participated in so good a work, so well done."

Responding to these greetings, Mr. William Eck, president of the Luther League of New York State, said:

To receive a quadruple welcome is something that we have never experienced in our Luther League conventions. There certainly can be no doubt of the welcome on the part of the city, because as we passed through, before we got to the depot, we noticed on the City Hall the words, "Syracuse bids you welcome." I don't know as there is another city that has that greeting on its City Hall, and that inscription signifies the social feeling that exists among the citizens of Syracuse.

I am sorry that the Mayor of the city could not be with us in person, but he sent his representative and we certainly appreciate the words of his representative most heartily. I hope Mr. Hancock will say to him that we regret very much that he was not able to be with us and we thank him for his greeting. In this city, in Zion's Church, I am sure we feel very much at home Your spontaneous invitation is an assurance that we are welcome. The invitation came at the last convention. We were glad to receive it, and it is pleasant to meet in a church that has shown so clearly that you really wanted us to come.

On the part of the churches, we appreciate the welcome because it shows the relation of the Church to the League. Would that all Lutheran churches in the State of New York felt towards the Luther League as the churches of Syracuse do. What a wonderful organization the Luther League would be if every pastor in his Lutheran church were as friendly to the Luther League movement as those who have spoken here tonight have shown themselves to be.

The League itself certainly appreciates being here with you tonight, and we hope that after we get through with this convention there will be no reason to complain, as Dr. Dattan has said, there are many indifferent young Lutheran people in the League of our Church present who will not be interested in whatever the League undertakes.

We have come to Syracuse, not perhaps as some other organizations have come with a band and a drum and a great noise. We have come quietly. I don't believe that many of the people outside of the Lutheran church know we are here, but we have come to discuss matters which we believe are of the utmost importance to the Lutheran church. The program which we expect to go through in the next two days present topics which we believe are of vital interest to you in Syracuse and to every Lutheran church in the State of New York, and we hope that all Lutherans in Syracuse will attend all of these sessions, and when we get through with this convention, we hope that you will all say as the president of the Syracuse District has said, that it was good for us to be here. We certainly appreciate all these words of welcome. On behalf of the New York State Luther League, I speak to you our most hearty thanks.

The hymn, "Come O Come, Thou Quick'ning Spirit," was then sung, and the singing was followed by the convention sermon, delivered by Rev. Frederick H. Bosch, pastor of St. Paul's Church, New York city.

"God chose the foolish things of the world, that He might put to shame them that are wise: and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that

He might bring to nought the things that are."—I Corinthians, chapter 1, verses 27 and 28.

The words that I selected tonight may seem to you a very strange text, but they demand of you and of me very careful thought. Here we have placed opposite to each other the wisdom of God and the foolishness of man. How often the will and way of man are contrary to the will and way of God. Man has his own ideas, own opinions, own mode of living, own code of morals, and how often are they directly opposite to the wisdom of God. God rules. He makes the conditions, and it is for you and for me to submit and obey, or to suffer. How often has God put the wisdom of the world to shame, that which has appeared to be noble, grand and great has been rejected of God, and that which the Lord at large despised has been elected of God to accomplish His wonderful purposes for the salvation of the world. Let me address you about this simple subject, "The wisdom of God and the foolishness of the world.' First—In the very plan of the salvation of God. These words of St. Paul refer to salvation, to redemption of the world. Was it necessary that the world be redeemed? When Adam and Eve disobeyed the command of God, the world passed into sin, and yet mankind, though suffering from the sin of the first parents, is yet the creature of God. How then are they to be saved? God sent His own beloved Son, Jesus Christ, into the world to accomplish the redemption of every sinner. That is God's plan for the redemption of the world. And what does the world at large say regarding this plan of God's redemption? It considers it foolishness. The thought of one dying for others is simply preposterous in the eyes of men. But what does God say? "God chose the foolish things of the world that He might put to shame them that are wise."

Again we find the wisdom of God and foolishness of the world with regard to the history of salvation. The history of salvation is the history of God's people. We might go back to Noah, one of the first of God's elect, when he in following and obeying the command of God, built the ark, the people stood round and laughed at him. But when the waters of the deep broke up, how gladly they would have crowded into the ark if that were then possible. Moses was despised by his own people, yet he was to lead Israel out of bondage. Gideon with 300 men completely routed the great forces of the Midianites. It took a mere child, a David, to fell the great giant Goliath; and the prophets sent hither and thither preaching the word of God, how they were persecuted by their own countrymen. They were laughed at, mistreated and ill-used, and yet they were the chosen vessels to confound and put to shame the wisdom of the world.

Was it different with Jesus Christ Himself when he came into the world? They persecuted Him, and how His enemies did exult when He was hung upon the cross! And yet by His resurrection He showed that which was considered foolish by the world was really the wisdom of God. The apostles of Jesus Christ, simple men called from the different occupations to preach, gloried in their own weakness that the power of Jesus Christ might become still more manifest. Later came other teachers of the Gospel truth whose names are hardly known, some not at all recorded, who were perhaps the foolish of the world, and yet through whom the doctrine of the Holy Bible was placed before the world in all its purity. A step further, it remained for a very insignificant monk to shake the throne of the papal hermit so that it has not stood firm since. God hath chosen the foolish things of the world to confound the wise.

Again we see the wisdom of God and the foolishness of the world in the means of salvation. The means of grace according to our doctrine are the Word of God and the blesed Sacraments. In the Old Testament we have the law, the will of God. In the New Testament we see, as St. Paul says, "the power of God unto salvation to all that believe." The world cannot understand how we, you and I, in this enlightened century of ours, can permit ourselves to be guided and completely controlled by the Word. The world considers the Word of God a book like many books, full of mistakes as every human work is—full of errors—a book full of contradictions. But, in spite of what the world says, this despised Word of God is a means of grace, a means of salvation.

We look upon the Sacrament of Holy Baptism ordained of God to be a means of grace. Our Saviour himself says: "He that believeth and is baptized shall be saved." The world says: "It is foolish. How can a little water sprinkled upon the head of an infant that knows absolutely nothing produce such wonderful and great effects?" The world wonders at our foolishness in believing that through the baptism, by means of the water together with the Word of God, there is given to the one baptized forgiveness of sins, life and salvation. The world says: "It is foolish." We believe it is the means of grace ordained of God, the wisdom that God has so ordained. "Except a man be born again of water and spirit, he cannot see the kingdom of God."

Second—Sacrament of the altar—the Lord's Supper, wherein is given to us the true body and blood, for forgiveness of sins, life and salvation. The world does not hesitate to cast its scorn and ridicule upon the holiest point of the Christian Church. But in this Christians see the foolishness of the world put to shame by the wisdom of God.

Although not exactly a means of grace, yet prayer is a means of the closest communion of the individual with God, and you as Christians know what we have in prayer. We need many things, and we are told to "Ask and ye shall receive." We see the example of our Saviour Himself, we read occasionally in the Bible that He went away to a mountain alone to pray, and you remember the last night He spent on earth. No human eye should see Him in Gethsemane wrestling with God. Then the Lord's Prayer, this matchless prayer which has lived throughout all these generations, and will continue to be used until we have no further need of any prayer. Beyond the example and the command of Christ to pray, we have His wonderful promises. "And all things, whatsoever ye shall ask in prayer believing, ye shall receive." "Ask and ye shall receive, that your joy might be full." What does the world say to us praying Christians? "How foolish, the idea of one bending the knee before an unseen power." To address words to one who is not visibly present is preposterous to the mind of the world, and yet it is the command of God. It is that which has established the closest communion between God and the individual in earnest sincere prayer. The world is very enthusiastic about so-called wireless telegraphy, but it knows nothing of that wireless telegraphy between God and the heart of man, that brings supreme blessing. The wise of the world cannot understand, God hath chosen the foolish things of the world to confound the wise.

There is one condition for our salvation, and that is the faith in Jesus Christ. I must acknowledge that He is the Son sent of God; I must accept Him with my whole heart, unreservedly, and I must know that alone through Christ can I enter the gates of Heaven. What does the world know about faith? The world ridicules and sneers at us. "Do right and fear not." That is the world's word. The world says, "Give a man a good education, with proper environment, and he will come out all right. The world forgets that some of the best educated people are behind prison bars. We look upon scientific men. They certainly deserve credit. Men who have devoted their time to study and inventions have obtained certain results, and I for one would not detract a tittle of all the credit that belongs to them, but all the wisdom of the world cannot take away one single sin that makes your or my conscience uneasy. And that which has been despised by the world, this Word of God has been the means of bringing peace to the heart, to the conscience disturbed by sin. In our days science has done much, it is true, and yet there are many questions which science has never answered and never can answer. Whence do I come? Why am I here, and whither shall I go? Science gives no answer. And all the wisdom of the world is put to shame by the simple child-like faith of a child of God who believes the statement of the Bible. God hath chosen the weak things of the world to confound those which are strong.

My Christian friends, the wisdom of God will always overcome the foolishness of the world, and those things the world accepts and calls great are oftentimes rejected of God, and those the world despises are exalted of God to meet those purposes which He has ordained. What He has condemned let us withhold, what He has ordained let us respect,

no matter if our faith may appear foolish in the eyes of the world. Let us be thankful that God through His own wisdom has put to shame the foolishness of the world. Amen.

### Wednesday Morning

The second session began with a brief devotional service, which was followed by business, consisting of reports of officers and committees. Details of these reports will not be attempted here, since most of these details have reference to the conduct of the business of the League, which is largely done in committee. But some important features are offered. The president's report contained a recommendation regarding District League rallies, and upon the basis of this recommendation the Committee on Reports and Resolutions afterward offered a resolution which was adopted, as was also his recommendation to record a suitable memorial to Rev. J. Luther Sibole. These appear at the end of this report.

Though the report of the Statistical Secretary was received at a later time we record it here in part, as follows: Number of Leagues and other societies associated, 92. Junior Leagues and societies, 15; total, 107. Membership, 5,727; in junior societies, 437; total membership, 6,164. Number of volumes in libraries, 3,173. Number societies using Luther League Topics, 42; Juniors, 8. Number using Luther League Hymnal, 41; Juniors, 5. Number using Luther League Reading Course, 17. Number holding religious meeting, 78; Juniors, 13. Total amount contributed for beneficence, $8,687.23, of which $465.96 was given by the Junior societies. These statistics represent the numbers and activities of the Leagues and societies in seven districts, the former District League of Rochester not reporting.

At this session Miss Mary Cooper, of Schenectady, presented a paper on "Practical Work—It's Plan and Scope."

This age has been called a practical age. It has small patience with mere theories. It asks of all organizations, teachings, will they work? Can they demonstrate their right *to be* by results? It may go too far in this demand to the neglect of some *essential* truths, but we must as a League make some answer to the demand.

Will the League be able to justify itself under such a test? If so, how? We answer, *"Yes."* This answer is through an *educational* purpose covering the *social life*, the *intellectual life;* lastly, the *spiritual life.*

The Luther League is a great factor *socially* among the young people of our Church. In many Leagues there are committees who regularly visit the sick of the congregation, plan evenings' entertainments for the purpose of creating a better feeling among the members and afford pleasant evenings for those who are perhaps far away from their own homes or in other need of such service. One has written: "Man is by nature a social being. The creation of the world is based upon this plan of companionship, and one of the most important works of God's Church is development of *social*, charitable beings. *God opposes coldness. God despises social caste.* The Church must, therefore, be entirely free from caste, and must promote social equality among its members.

Through its Topics the Luther League educates. Such subjects as "The Dutch Lutherans in New York," "The Swedes Along the Delaware," "Philip Melanchthon," and many others, familiarize us with the history of our Lutheran Church and the biography of our great men.

The Luther League Topics also make clear the value of observing the Church year, explaining the significance of its prominent festivals. These *practical topics* also present to us the work of the *foreign, home* and *inner missions* as connected with our Church. Such topics as "Value of Christian Companionship," a lesson for our study the coming Sunday, help us with every day questions.

A very important practical work of the League is the *aid to the pastor of the church.* After the pastor has taught the Catechism to your younger people, it is the League which aids after confirmation in maintaining interest and devotion to the Church. It helps him also to *secure the active co-operation of his young people in local church work.* In the League of which I am an active member at present we in turn conduct the prayer meetings during July and August. Our social committee welcomes new members. Those on the music committee provide the music. A special committee for that purpose seeks new members.

The third practical work of the Luther League that we may mention is *the systematic study of the Bible as a means to a religious education and spiritual development.* At the head of each Luther League Topic there has been inserted a list of daily Bible readings. From a careful reading and attentive study of these we may gain a clear understanding of the Biblical subject under consideration. The rock upon which we build is the *Holy Scripture.* It contains doctrines of which we should have knowledge. The Augsburg Confession is "a correct exhibition of the fundamental doctrine of the divine word." For example, Article X of the Augsburg Confession, "The Real Presence," deserves our constant study.

As an aid to spiritual education our Luther League teaches us that essential factor in Christian living —*prayer.* It analyzes the subject, showing how it should contain *confession, thanksgiving* and *petition.* It offers us *forms* of prayer, in ancient *collects* through which pious souls in many ages have *expressed their praise, acknowledged their ills* and *besought Divine aid. Prayer* is intensely *practical*, for wherever it is, in its *true spirit*, there is also a *consecration* to the work that it implies.

Having seen clearly our duties it remains with each individual League that a success be made of our *practical aims* or *purposes.* As one has said: "Let nothing personal or selfish be introduced, but let us *all* work and act for *that* which will *produce* a spirit of *loyalty* to the Church and to Jesus Christ, our Leader, in all His work. "Let our work be *Of the Church!—By the Church!* and *For the Church!*

The second paper for this session was on the subject "The Province of the District League," and was presented by Mr. Otto A. Gronau, of Green Island, who said:

In considering the province of the District League we are bound to ask, "What is a District League? What is its relation to the individual societies comprising it; what is its work and how far can it go in this work?"

The District League is an association of societies regardless of the name of the individual societies, whether they be named "Young People's, Young Men's Christian Endeavor" or any other name as long as they are Lutherans in character, principal and faith and are connected with the Lutheran Church.

The relation of the District League to the individual societies comprisng it is simply, nothing more or less than, an official board of advice; it does not seek to destroy the harmony of the individual socie-

ties nor to make them one great body, but to co-operate with them concerning the best methods possible for the continuation of its good and noble work, to stimulate them to greater activity and to promote a social and fraternal feeling among all its members.

A District League meeting is as good a place as you want to find for co-operation. Many times at a District League meeting you will see a delegate or member get up and tell you about a great success that his or her society has had. Of course we all like to hear of the grand successes and all of us are pleased with the results, but did you ever hear of anyone reporting a failure? Why not bring your failures as well as your successes to a District League meeting? I know it isn't a very great honor to report a failure, but then perhaps another society has tried the same scheme with just a little variation and has made it a success. That society will inform you how their success was accomplished and you can profit by their experience.

The District League is there to help you, the individual society, to co-operate toward a high common level of efficiency.

When a District League begins to think that helping each other is not enough work and begins to collect money for missions and educational purposes or to finance some proposition outside of the Church, that is where it will get the individual societies into conflict with the synodical arrangements for this purpose and with the Church. Just as soon as League finances or helps any other cause than a synodical or Church cause, then it becomes an independent organization and should not receive any help from the Church or synod.

We have all heard that old proverb which says: "Shoemaker, stick to your last," so, too, let the District League stick to its work of help and co-operation and let other things that do not concern it alone.

The session closed with prayer and the benediction.

### Wednesday Afternoon

The symposium of this—the third session—was headed: "A Junior Problem," and proved to be of unusual interest and value. The speakers would all probably modestly disclaim any right to the term "experts" in the work whose claims and demands they presented, but they all have had as wide experience in their special fields as any men who can be found, and their views are deserving of the most careful study and greatest confidence. In the course of his address, under the title, "My Experience With The Boy," Mr. Fred V. Bruns, of Syracuse, identified himself with a special phase of "the boy problem," and vindicated our executive committee's selection of him as a speaker. Almost complete, his address follows:

The boy of my experience generally is rather a peculiar boy. He is the boy coming from the large family, whose father is a man of small income. He is the boy who has no place to play but the street, who is not understod and not regarded. He is the boy who is allowed to grow up without care, without any intelligent supervision. That is the boy of my experience generally, namely, he in the Syracuse Boys' Club. This club will accommodate only 500 of these little waifs, and I am going to plead the cause of such boys as are known as "Skinny," "Bones," "Rat Tail," "Muffin," "Greasy." That is the way we have to know and reach them, and it is often the only name we know. It is not Eddie Ryan and Willie Jones, but "Skinny" and "Greasy," and these are the boys that the Y. M. C. A. doesn't reach. We try to raise a budget of $7,500 every year. Why don't our boys go to the Y. M. C. A.? They are not used to the clean people, and secondly, the boys of the Y. M. C. A. would not go there if these boys went. They go without any shoes or stockings. Sometimes they have either the shoes or the stockings, but never both, and many of them in the winter time have no other clothing under their little shirts. You see why they do not mix. The Y. M. C. A. boy being a higher strata, my boy would not be happy there. They are not his kind. You wonder why the boy problem is so tremendously important. You know that the moral surveyors are not getting at the root of the thing. They are hitting the man and woman past the thirty mark, but not getting down and touching the little boy. I say, if you save the little kid on the street and make a better, stronger man of him, you are going to save the young girls, and white slavery is going to be killed. It is the little boy in the street you must get to going right, because the influence of the little kid on the street goes into your home and into mine. The boys and girls congregate here and there on the streets, and the influence of the little fellow here goes to the little fellow there, and so on and on. The boy of today is the man of tomorrow, and the voter of tomorrow is the ruler of tomorrow, and if we cannot take care of the little fellow we lose the voter for good. The problem is getting bigger every day, your vote versus theirs. We do not think of that very often. The little fellow on the street is the voter of tomorrow; his vote is as good as yours, and his vote for bad government will balance yours. Our churches, our municipalities should consider this. Take care of the boys of today and the orphan asylums and reformatories of tomorrow will have less work to do. We are spending millions of dollars today to keep criminals behind the bars. Why don't we who vote and have the voice say, "Don't spend all that money to keep men behind the bars, but spend a little more to keep the boys out of jail." Do you understand the enormity of this great problem? The superintendent of our boys' department has said: "When a boy goes out into the street and talks about the "old man," we know that his influence on the boy has ceased." When a father becomes the "old man" to a little boy, the father's influence with the boy has ceased. On the street you will find that the boy's personification of right and wrong is the "cop." That "cop" is the fellow who kicks him off the corner and says to him: "Quit your noise, get away from here; don't play ball here, take your marbles somewhere else." To this representative of law and order he is nothing more than the "dirty little loafer." And that same little loafer becomes an example of weakness, and a disintegrating influence among all mankind. That is the sickness; I guess you understand it: now, about the medicine. In the city of Syracuse there is only one force working to take care of the boy in the street, the Syracuse Boys' Club. Our churches are doing nothing, our municipal government is doing nothing. We have said to the Mayor, "Why are the beautiful schools closed," and the answer was: "We have not the money for it," and so we have to beg from hand to hand and mouth to mouth to get the money to do this work. A man walked down Fifth Avenue. He was not a Church man, but attracted by the beauty of the Cathedral, stopped to look at it. He said: "There must be several million dollars invested in that place; let me see, there must be a lot of stockholders and a lot of interest coming from this church business." Yes, there is a lot in this church business if we use it. That is one of the crying shames of our times, that the great investment in American churches today is used only one-seventh of the week; yes, only three or four hours on every Sunday. The little boys and little girls in the dirty tenements play on the streets when they get a chance, while these wonderful edifices are standing day after day, week after week, empty. A boy needs a place to play; why cannot we have a little boys' club in every church to save these little chaps. We cannot reach the home as yet, we have got to do that in the next generation and succeeding generations. The church does not reach them, the law does not reach them, and the father and mother don't care. The poor mother gets up in the morning and goes out to her washing; she washes all day. The father comes home tired after his hard day's work, and they see one another only a few minutes before they go to bed; and have no fatherly counsel, no mother's help. They go directly out into the

street, they get away from under our feet and away they go. I wish the Lutherans of the State of New York would go to their municipality and say, "Mr. Mayor" or "Mr. President," whoever is the head of the city or town, "we want you to give us one of these public buildings, and put aside in your budget a sum to take care of this building; let us put a gymnasium in this school, a swimming pool, a cooking class, and then give us the men who understand boys. That is one of the ways of solving this problem. The school here is costing us something like $3,000.00, and we think we are getting results.

I didn't know much about the boys when I started. I began to talk baby talk to them, and one of them said: "Get onto the guy, what's he shovin' us?" When I get home after being at one of these boys' meetings, my wife says: "I wish you would pick up the dictionary." In order to reach these boys, we have to say, "ain't it," and "don't it," and after awhile we can begin to teach them. A little Italian boy whose father and mother are both dead was picked up not long ago asleep in a packing case, and he didn't remember how long he had been on the streets. We got him a job shining shoes, and got him to go to school. There is not a day when I go past but what he says, "Good morning, Fred." The fear look is going out of his eyes, he is getting the man look in.

Intelligent supervision of the boy problem accomplishes two of three things; first, a meeting place, a club house, it depends upon your community. Give them a place to play. We have a club house where they can play and learn useful things. We give them a chance to play and get them a place afterwards. Don't get some one who does not understand boys. They are the hardest people in the world to handle. We are fortunate in having a police justice in Syracuse who knows boys. A boy comes to him, and he takes him down into a back room. The others don't know what he says to him, but nine out of ten of those boys come out better boys. Our superintendent returned not over an hour ago with forty boys from a 175-mile walk, on which they started two weeks ago. They made their own cots, each carried his own baggage, and he has taken these boys through one of the finest garden spots in New York, around the lake country. They had no idea what the country was like. They have gotten out and seen its lakes and rivers. There is a thing that don't cost much. I wish our Luther League could take that thing up. If we could say to people: "We are going to start something along these lines; we are going to make our churches practical places for the upbuilding and development of His children. Let's open our church buildings. What other investment in the world would be allowed to stand idle like our churches stand? Go back to your churches, get somebody who know boys, find out some of these little fellows from the streets, teach them honesty, and see if four or five of us together cannot make one or two men. There is nothing in the world I am prouder of than some of these fellows. I look back for eight years, and I see them doing better and better, thus I feel that I have accomplished something. "Life" this week has a full-page picture of a great congregation; two ushers are coming down the aisle with plates loaded with money. We don't see that in many churches, these plates loaded with money. In the corner of the picture you see a woman, starved, emaciated, sewing; a little baby on the cot near by, apparently dying. That tells a big story. It is so in every one of our large cities. Had I told some people that a little Italian boy was found sleeping in a packing case, without a home or parents to go to, there are those who would not have believed it. We find these cases every few days. We can only accommodate five hundred. If we can teach fifty of these boys to become good mechanics, good carpenters, we will feel that we have been repaid. Take one of your church rooms, put in some good tools. Get a good carpenter to tell the boys how to use these tools; get a good athlete, take that cellar in your church and put the little boys to work and play, do something to take the place of the dives and saloons where they are going now. Then you will solve the boy problem, you will solve the girl problem, and a lot of other problems that follow in due course. If you do something for them you will be doing God's work in God's best way.

The second address was entitled, "Some Phases of the Boy Problem," by Mr. William Alberti Whiting, of New York, who has devoted his whole time for about fifteen years to experimental study of the question, what the church can and ought to be doing with its boys. Mr. Whiting is now conducting a boys' camp, in which he will have during the season about 225 boys in relay groups of about seventy-five each. Because of his churchly idea of the culture of boy life, and of his experimental knowledge of his subject, Mr. Whiting's address is reproduced practically intact:

I want to confine what I have to say to the subject as given me, "Some Phases of the Boy Problem," because I recognize a tremendous problem—in breadth, in possibility and danger. There is as much danger in not doing these things right as there is advantage in doing them right, and if we should go to a wrong extreme in our efforts, we would undoubtedly accomplish more havoc than good. Now the question as it appears to me is this: First, the boy problem is not only a national problem, but a world-wide problem, not only social but educational, not only a State but a home problem, an institutional problem and a church problem. It will be unnecessary for us to discuss that fact, because it has already been suggested by some speakers, such things for the State, other things for the Church; and we would no more think of permitting our day school teachers taking over the religious training of our Lutheran boys than we would hand them the boys out of our church and disunite them from us. Now, then, if we cannot mix the various problems, and if we have on the one hand a State problem and the state is responsible for certain things; and if we have on the other hand a home problem (and many of the pastors are preaching more and more the responsibilities of the home in the development of righteousness in our boys); and in addition a school problem (and many of our parents are completely turning over the education of their boys to their day and Sunday School teachers); and then, further than that, we have a Church problem.

There is a work for the Church to do which no other institution can do. We face a sub-division and as soon as we classify them we find they fall into their proper niches, and we have a great way to go to get a proper solution. But, after all, there is a solution, a business-like and easy way. The boy problem does not appear to me as unsolvable, and I speak from the standpoint of a church worker of over fifteen years on this particular problem and question. I speak from the pastoral point of view, having been a pastor; also from a father's point of view; and still again from the State point of view, because continued experience has been gained in our child-welfare committee and exhibits, and various other activities which have taught us very grave lessons, and in most cases taught us lessons of our weakness, our failures. In very few instances have we found much comfort from the example in the amount of actual religious teaching and training which the average boy gets from our Sunday Schools and church activities. Therefore, I say, it is a tremendous problem, but has its way clearly before us. The conditions we face make this problem so serious that we should review briefly one or two matters in the way of statistics. It is contended that we have in our churches 3,200,000 more women and girls than boys and men. If such a condition exists in the Church today, it is for the Church to watch out, for we know the division of male and female is almost equal, and we know that our boys and young men are lost to the church at the present moment.

We are not facing in most cases, "We have boys, what shall we do with them?" We have no men, we have precious few boys, and the streets and fronts of saloons and backs of cigar stores and pool rooms are teeming with them. Now, therefore, we have before us the problem of the 75% of boys who drop out of our Sunday Schools (I speak of all denominations) fully 75% are conceded to drop out before they reach the age of 16. And what boy do we regard as able to take care of himself in the battle of life at 16? He is at the point when he needs

the comfort and help of home, if not the Church. First, the home is the center of the development of the boy, not because of any arbitrary qualification of the mother or father or instruction of the American home, but because even as Paul said: "Children, obey your parents in the Lord, for it is right." It is right to the child. That is all the right he needs to worry about. He is doing right if he obeys his parents, and we put no more serious standard to the young and childhood of which Paul was speaking. The boy grows and the walls are too small, and the mothers are so helpless against the modern organized institutions for leading boys into vice and wickedness. What is our modern American home against the great institution in America? I see very little opportunity to get the boys back to the home training of years and years ago.

When they come to the point of "breaking away from their mother's apron strings," as they express it, who takes care of them? The Bible is taken from the schools, it becomes impossible for boys to get a right idea of even the most simple principles of right and wrong. The State has only recently attempted to begin work, and thank God, is now being handled more and more by Christian men. The State is doing something, but will you leave the boy of your parish to the State? What can the State do? Limited, because they have to cut out everything not appropriate for the Jew, the Gentile, etc., and they are talking of making them appropriate for Mohammedans and all the rest of them. Unless our boys get the fundamental principles which Christ taught, they are not going to be men nor Christians, and in many cases they will fall by the wayside The State is not able to cope, the schools never, the home signally fails after the first few years, and there is nothing left but the Church; and unless the Church takes the boy question and makes it a vital part of its scheme of human betterment, we are going to have worse statistics in twenty years than we have now.

Ninety per cent. of the converts of the Macauley Mission claim and prove to have been Sunday School boys and girls. Does that mean anything? It means that our Sunday School teaching is effective to some extent, but it means more. It means that our Sunday School teaching is not effective to a tremendous extent, if they can slip right through our fingers and go to the very depths and drift into a mission like the Macauley Mission, and be converted, not by a Church, but by God-fearing men who recognize in them God's creatures. We are giving at the present rate insufficient instruction in our Sunday Schools. To provide an equal amount of instruction in our Sunday School along religious lines to that which is received in arithmetic would keep the boy or girl in Sunday School for forty-one years; in other words, if arithmetic were taught a boy or girl the same number of hours per week as the Word of God is now, the boy or girl would have to study arithmetic for forty-one years to learn as much of it as they do.

It is for us to recognize one other serious probability which the Church faces today, and which will link perhaps in your thought the responsibility of the Church with the responsibility of the State. I dislike to hear anyone dissociating the responsibility of the Church from the State, for Jesus' teachings were mostly social, and Jesus commanded those things which may now be interpreted to mean "social service"; but he also clearly indicated that their work should center in the Church. I believe that unless the Church becomes the center of the life interests of the people, she will completely lose her hold upon the people. The people are not now looking to the Church for final authority on daily conduct, but only in the deeper matters which we term "theology" and which are perhaps dogmatic. They look to the authority of the Church no more for those things which the Church was originally instituted to accomplish. Unless we can get the people back to the Church to make it their life interest, I see tremendous loss of influence. Not only will this loss continue, but it will increase in volume and seriousness, because mere membership is not all there is to church life and power.

The other question I had in mind to call to your attention, a question that I include in the State problems, but nevertheless so touches the soul that the Church cannot help but face it, is the social condition by which one girl in every thousand in the population is taken to the altar of social sacrifice by one or more boys. We cannot help but class this problem as a boy problem. Where are the boys going to learn the chastity of womanhood and the chivalry that should rally to the protection of the social life of this country? Are they going to learn it in schools? Certainly they are not. Are they going to learn it through State laws and establishment of institutions for the insane? By no means. The State is doing very little preventive work, though a great amount of money is spent by the State after it is too late. Who then is to prevent these miserable conditions not only in Chicago, New York and other large cities, but in every small country town in this great land of ours? We are facing such a problem as only the Church can cope with, for nothing but the power of Jesus Christ in the life of a boy can keep him from doing these things, which school, State, home and other institutions have failed to keep him from doing.

Now let us for a moment, if you please, gather the loose ends. If we recognize the presentation of these problems and see in them a work for the Church to do, what are we going to do about it? Are we going to be satisfied with a Junior League composed of 85 per cent. girls? Are we going to be satisfied with no organization in our parish by which the power is brought to bear on the lives of every boy in that district? Are we going to be satisfied with the boys whose parents force them to go to us, or are we going to realize that the Church is a tremendous center for good in every community, and that every boy, at least in your parish district, is a responsibility, a tremendous responsibility, because you have the opportunity? If a boy drowns in swimming and one or two boys or men sit on the bank and watch him, are not those men or boys who watch the poor fellow go down responsible for his life, even if they never saw him before, simply because they have the opportunity? The Church has the opportunity and there is absolutely no limit to what the Church can do in developing manhood, and making these boys staunch pillars of the Church. The Church can do it.

I am going to suggest some concrete methods by which the Church can do it, and mention these after having seen them work well in over twenty-five churches of various denominations, under various conditions, with poor, middle class and the wealthy. I have seen this done in Churches where they had no boys and the boys flocked in; seen it done in Churches where they had boys who knew no greater pleasure than to cut the bell ropes and raise ructions generally—a great horde of little scallywags. I have seen this boy problem solved in such places and the boys are continuing in their relation to the Church as they never would have done if the Church had not gone at it in the right way.

There are four essentials. First, *trained leadership.* No Sunday school teacher, perhaps just out of her teens, or even a young man as I have met in many a school, of about nineteen or twenty, no such woman or man, for, as they actually are girls and boys, can teach boys and bring them to a proper realization of their life problems and give them the fundamentals necessary for their life work, because such teachers have not the ability to do it, and statistics of the loss of Sunday school membership below sixteen, which I have said is 75 per cent., is evidence that such teachers cannot do the work. Therefore, trained leadership for boys' work, men trained to do those things which boys require for the necessary development of their character, is a very essential factor. And unless provision can be made for giving training, unless we can give perhaps a cut and dried, but in every case a definite outline of fundamentals, how to teach, to discipline and care for these charges of the Church, we are simply going on and on and fail, as we have failed in the past.

Secondly, there must be a well defined and high aim. No man, however well trained or competent, or however much hold he may have over these youngsters, can accomplish any great fundamental results unless there is a high aim. That aim is four-fold. I have lost sympathy with the idea of teaching boys simply religion in church, for religion by itself may be choked out by the difficulties which the boy meets and the counter training which he gets in other matters. I therefore contend that the four-fold influencing of the boys is the only program which approaches the solution of the boy problem in the Church. First—The spiritual teaching, you can call it religion if you like, beginning with the catechism, continuing it along any line you can, for it is the development of the inner man, of character. Second—The social

influence, for without linking the spiritual or religious training with his social relationships in life, we simply nullify all religious training which we give him. The boy is made a "Jekyll and Hyde," comes all primmed up to Sunday school and learns his catechism, and then goes out into the street and becomes the pest of the neighborhood. He has no principle of the social problems of life or country, shows that he does not recognize any responsibility to the community, then we have signally failed in making that boy what he should be. But with spiritual and social training we can accomplish a great deal. Third—Educational, for there can be no development of mind if it is exclusively a religious development; it must also be educational, for in our Luther League Topics do we not include history, etc., so we must develop the boy in educational lines. Fourth—The physical is of as great importance as the others, for if we omit the physical we find all our fabric of teaching falls in many cases. I do not mean simply gymnasium classes or drills. I mean that every boy should come to recognize his physical manhood, physical relations with those he comes in contact with, and establish a physique all round in a well defined way. And when he enters the school of life it will not mean to him a "thorn in the flesh" and cause him to stumble at every turn. If we have these four essentials, we are going to see a vision of progress which will give us new life, new interests, new opportunities, and which will succeed as nothing we have ever attempted will succeed.

Third. There must be an adequate method for carrying out this high aim. No matter how good a plan we have, our method must be understood. No longer can things be done in a haphazard way. The farmer no longer sows his seed by carrying a bag and scattering it around; seed sowing has been brought down to a science. I simply use that as an illustration of the fact that we have never yet officially and publicly recognized in the Church an adequate method of carrying out the fundamental education of the boys. We have not a scientific, fundamental basic plan. We have tried some of the imported schemes about which the boys will rally. Hurrah, boys! We will do this and the Churches fall all over themselves in doing it. Do you not know of a Church in which the boys are receiving the fundamental and vital teachings necessary to bring their lives up to the standard the Church should demand? No. They are getting a certain phase of it, an over supply of social life, or of military training, which is not in itself sufficient as moral training. They need the fundamentals. Let us get this thing down to a science, and find a method to apply the fundamental principles as they should be applied if our Churches should accomplish the great results required. Finally, organization, co-operative work is essential. I am not advocating any one form of organization or discouraging any other form, but I do say that there must be an organized, systematic, scientific method, working toward a high aim, and under the leadership of trained men; and with such a program we can accomplish God's work, redeem the world, bringing the Church back to its own, and save the boys from going as they have been going, because we hold them to that one institution which should be paramount in their lives—their Church.

The third address under this junior head was entitled, "How Our Church Holds the Boy," by Rev. Arthur T. Michler, pastor of Holy Trinity Church, Lebanon, Pa. Rev. Michler is one of the Pennsylvania State League's most careful students of this subject, who also has gained his knowledge by experience largely. Rev. Michler conducts a camp for his boys for two weeks in summer. Rev. Michler's address is presented in full:

The subject before us is one of great importance. It comes both to the boy and the circles in which he moves. It is of value to the *boy* because of the detrimental social and weak religious conditions surrounding and influencing his growing life. It is of further value to him because he is a prized asset to the Church and the community. It is of importance *to us* because of our responsibility to God for him. The question therefore is timely and one which may, with profit, claim the attention of this convention.

The homes of many of our boys are not the attractive and influential centers they might be. Consequently the boy is not at home as he should be. He is out seeking the gratification of his desires, good or bad, elsewhere. The street, tobacco store, poolroom, clubhouse, gangs, questionable places of recreation and amusement are the usual forces of a destructive tendency operating upon the average boy, clouding his rapidly forming view of life and producing an equivalent course of conduct. Consequently the average community presents the ever-present so-called boy problem. In this question not only should the home and the State be interested, but also the great Church of the Reformation.

Let us notice at the outset that the Church *is interested* in the welfare of the boy. She is the *divine institution* for the salvation of all mankind and this must include our boys. The local congregation which neglects her boys is not fulfilling the full commission of our Lord and, further, is missing a noble opportunity for Christian service. Let this thought then be burned upon the heart of every Christian and Luther Leaguer especially, that *the Church is the divine institution for the salvation of the boy* and this includes not only the culture of his soul, but also the development of his entire personality. Not that the Church is to enter into every detail of physical and mental education, but that, while the nurture of the spiritual is to be her chief and most glorious work, she must not shut her eyes to her influence in these other spheres, which bear such an influence upon the growing mind and heart.

But let us notice the agencies of the Church in the accomplishment of this purpose. In the consideration of these we will lay stress upon those which lie outside of the established means, such as the Sunday school and catechetical class. The agencies to bring to a final accomplishment the full purpose of the Church are the *personal factors*, the living, active voices in the Church, such as the pastor, officers of the Church, the Sunday school superintendent, Sunday school teachers and others who are Christian leaders among and interested in boys. In other words, the effective and practical representatives of the Church are to be live, interested, believing, sanctified individuals, who concrete Christianity in their lives. When a boy feels the pulse beat of such as these who are interested, sympathetic, Christian Church members, he will feel the spirit and power of the Church of Christ, although he be fully unconscious of its presence. The direct and live agencies of the Church are these lively stones of Christian character, cut and polished by the Master workman, formed and placed by His skill and, by His wisdom, fashioned into the glorious temple of the kingdom of God, the Christian Church.

*How the Church Holds the Boy.*

This then is the subject before us. We will attempt the answer by stating that the Church with all that she is and has holds the boy through the medium of (1) personal adult interest and (2) through organization.

The Church then holds the boy through personal adult interest. Now when we speak of the boy we refer to those whose ages range from ten years to confirmation. Those above the average age of sixteen are the young men of the Church and form a distinct group by themselves. Our consideration then has to do with the boy of our Church between these ages, for the period of young manhood largely depends upon the period of boyhood.

Let us notice that every boy has interests of some kind. Whilst they are to be numbered among many items, the fact remains that he is interested in things and in people. He has interests in his home. With some boys these interests are more influential and vital than with others. Nevertheless the home contains interests for many boys. But so frequently we find the larger number of interests outside of the home. The average boy is interested in play, most frequently of an athletic nature. He is so healthy that his activity seems boundless. His spirit is so restless that he must be constantly doing something. His ideals are chiefly those of physical strength. Therefore he is interested in those activities which bring him that unbounded joy so peculiar to boyhood. He is also interested in his chums, those companions with whom he loves to associate. Here then lie his interests which to him mean so much. They are so

strong and powerful that frequently he accepts their judgments as the law of his life. The baseball field, gymnasium, street, corner lot, places of athletic interest, the home of some boy chum, all of these outside interests together with their influences impress him and so frequently mould him that the words of his parents, teachers and others have little weight.

For many boys the public school has a deep interest, but so frequently it is sporadic and not continued. The average girl stands higher in her studies than the average boy, which indicates a greater interest in school studies on the part of girls than boys.

The Sunday school also has an interest for many boys, but again this is not the case with all. Many boys in our classes must be repeatedly seen by their teachers if a somewhat regular attendance is to be secured. Many homes are lax here. They will do many things of general interest for their children and even insist upon it, but when it comes to the most essential in life, the discipline of the soul, this they consider of little account.

The boy then has these interests. Let us now notice that we, as adult leaders, also have interests.

Our interests as Christians are in the Church and her various redemptive agencies. This is our first and foremost interest and may it ever remain so. But we also move in a larger world of thought and affairs. The tendency is for parents, teachers, adults and pastors to grow away from the interests of childhood and become absorbed in those of our own. Impatience and irritability are the result, with a consequent loss of touch with the young. With many parents how frequent we find this the case. Is it any wonder then that their boys seek a congenial atmosphere outside of the home? When we, as teachers, officers and pastors become impatient with the young, and the boy especially, is it any wonder that our point of contact is broken? What is the remedy? *Share the boys' interests and from this as a basis create new ones in him and thus lead him to those of the Church.* This is personal interest *in the boy.* This is the point of contact with the boy. This touches the boy, quickens his interests, arouses his confidence, moulds his life. This shows to him your interest in the boy and he will be quick to respond. Be a boy with him, laugh heartily with him, give him respectful consideration; for this is necessary if you want him to be respectful in return. Never disappoint your boy, for adults can understand and will excuse such conditions, but the boy will not. A promise once made to a boy must be sacredly kept. If these become your habitual practices in dealing with our boys, they will be bound to you as your faithful friends and to the Church of Jesus Christ.

But this personal adult interest should also be directed toward the home of the boy as well as to the boy himself. The parents of the boy should be sought and their acquaintances formed. This will please them much. A personal call in the interests of their boy will find a hearty response. They will be glad to know you. Further they will be happy to hear of your sincere interest. It will be to your great advantage, however, if this interest has been demonstrated, in some way prior to such a visit, so that your reputation as one who likes boys has preceded you in the home by a report of the boy himself. Surely it will be the rare parent, indeed, who will fail to respond to the appeal of such a manifestation of personal treatment, and if indifferent to Church matter they may become interested and together with their son will seek the living God, the Lord of Glory. Truly a "little child shall lead them."

Again it is the exception, where *some kind* of a co-operation cannot be secured from such a manifestation of personal interest in the growing boy. This is of great value in our Church life. If we would hold the boy in the Sunday school and Church, we must have the co-operation of the home. Such a personal interest in the boy should always seek the acquaintance of his parents, give evidence to a genuine personal interest and secure their co-operation. When this is done, the *entire field* is at your hand. You are master of the situation and from it you can, with wisdom, produce gratifying results.

Thus we have briefly considered the personal element only in an attempt to answer "How the Church holds the boy." We will now proceed to discuss the second method and say that *by organization* we can do much for our boys.

By the first method every church can do boys' work for the Sunday school and congregation. It simply requires *interested leaders* in boys. By the second method this personal interest can become more tangible, permanent and effective.

There are two kinds of organization which we can specify. The first can be mentioned as *particular.* The second as *general.* As particular forms of organization we can mention the various classes of boys in the Sunday school. In the classes already grouped, an organization with a president, secretary, treasurer, etc., can be formed as elaborate as the class will permit. Its aim should be the all-around development of the boy with the growth of the soul in the Sunday school and Church as the central purpose. Whatever is planned and undertaken should always be with this purpose in view. Upon this basis the various interests of the boys can be given concrete expression. Their weak interests in the Sunday school and Church can be strengthened and thus their lives can be strongly attached to the Church of Jesus Christ. In this work we should emphasize the personal relation between the boy and Jesus Christ as one of supreme importance. He should be shown the Lord's love for him, His watchfulness and protection and concern. Show him that Jesus is his personal Redeemer, as well as His perfect ideal; that He has established His Church for him and that by baptism he (the boy) is a member of the Church. Thus can Church attendance be secured upon the reasonable basis of his relation to it. Such then should be the constant aim of organized effort with our boys in the Sunday school and Church.

Regarding this particular form of organization two weaknesses, however, can be mentioned. First—The uncertain willingness and capacity of the teacher to enter upon and continue such a program of work for the boys of the class. Second—The fact that such a class organization reaches only a *small group* of boys. If all of the teachers of boys' classes had a fine willingness to enter upon such a work, such a weakness would be reduced to a minimum. Such is hardly the case; therefore the weakness remains. Because of these two practical hindrances a *general form* of organization for the boys of our Sunday school and Church is the most desirable, where under the active and capable boy leaders of our Sunday school and Church they can be grouped into *one organization* of sufficient breadth of purpose as will meet the general needs of the average boy. To my mind this is the most effective and practical plan, one which will produce the most permanent results for our Church. Therefore such an organization should be of a distinctive character for the distinctive work of reaching and holding the Lutheran boys to the Lutheran Church. While many efforts are now being made in behalf of our boys through the use of various forms of boys' clubs, boys' brigades, boy scouts, etc., it is my firm conviction that while these activities are better than nothing, a distinctive boys' organization within our own Church is the most desirable and practical. Since we already have the Luther League as an organized effort in our Church, in my own congregation we have organized a boys' Junior Luther League, composed of boys from the age of ten years to confirmation, which after three years of work has demonstrated its usefulness to the boy, Sunday school and Church. A similar organization for girls has also been formed, which has also accomplished most excellent results. The boys' work is carried along distinctive boy lines. The Luther League badge possesses a new meaning to our boys. It signifies regular Sunday school and Church attendance, daily prayer and Bible reading, Christian service among boys by boys, education and recreation. As the League boys meet weekly (Saturday morning), a religious and educational program is rendered, in which the boys themselves take the entire part. From time to time vocational and educational talks are given the boys by prominent men in business, political and professional life, when a special program is rendered by the boys in their honor. Illustrated lectures are given from time to time on various interesting subjects. Athletics of different kinds are indulged in weekly, which not only satisfies the boys' natural interest, but also develops both his mind and body. When the weather permits outdoor activities are the rule, with frequent hikes (which are very popular) and educational trips, all of which are carried on to further interest and hold our boys.

But the one feature of the whole effort for our boys is the annual summer camp. This is the concluding feature of the year's work. This effort cannot be

emphasized too strongly. Since this form of outing for boys is becoming so popular, I believe the Church loses a much prized opportunity for her boys if she does not adapt it for her work and that of the Kingdom. A congregational camp for boys, properly conducted, is of the greatest benefit to the whole boy and no parent should hesitate to send his boy to such a place for his summer vacation. The purpose of such a camp should be threefold: First, religious; second, educational; third, recreative; for we believe if a boy gains nothing of value during such an experience his vacation has been spent in vain. Therefore a half-hour Bible study each morning is a prized opportunity to the Church, for the spread and culture of the Word in the boys' life, especially in these days of inadequate Sunday school instruction. The hikes, games, etc., of a camp can and should be made educational and disciplinary. The wholesome fun engaged in is truly recreative, and must be so amidst the fresh country air, with good food and fresh water in abundance. Indeed, such an organized effort has and will produce results for the boys and for the Church; all it needs is interested and willing workers.

But is the cost too much? Surely not when we consider the cost of our redemption in Jesus Christ, the love of Christ for the boys, the possibilities of future Christian manhood hidden in their hearts and our responsibility to God for their proper training. Let us, as workers, together with Him, cheerfully and patiently labor in this most promising field for the salvation of our boys and the growth of our beloved Church.

It is interesting to note the harmony in the views of the last two speakers, although these two men had never met until this day, and neither had any knowledge of the other's views or work. The "discussion" which followed this symposium was largely of "question and answer" form, and many additional ideas of great value were brought out. Two things were clear and worthy of note. First, That the work presented by Mr. Bruns is a separate work from that presented by the other speakers, but none the less a work for which supervision and means should be provided by the Church, though it seems necessary to maintain it as distinct from the Church's work with the boys of her own membership. Second, In answer to questions, Mr. Whiting and Rev. Michler agreed that the Church's group of boys should gradually be drawing into itself boys outside the Church, who are of the same mental and social grade as those of the Church group, though the latter must always be kept proportionately large so as to maintain its own standards and customs.

### Wednesday Evening

This session was held in St. Peter's Church, on the opposite corner from Zion's Church. Rev. H. M. Schroeder, pastor of the church, conducted the service, assisted by Rev. John Wittekind and other pastors. The address, on the subject, "The Church's Responsibility to the Student," was delivered by Rev. Howard E. Snyder, of Kingston. Rev. Snyder announced as the basis of his thought the declaration of Jesus Christ, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." The speaker drew a striking word picture of the Church, with special reference to the character of the men required for its successful leadership. Thus emphasizing the present demands of the Church of Christ for men of character and culture to lead in her affairs, he spoke directly to his subject, as follows:

We have neglected for three centuries that most important element of our Christian population, the student in the college and in the university. It is said on good authority that less than 2 per cent. of the American population attend college or university or any higher institution of learning, and yet the Blue Book of New York, which is considered official in this matter of "who is who," says of the successful and eminent men whose names are recorded, considerably more than 90 per cent are college-bred men. Less than 2 per cent. go to schools of higher learning, and yet 90 per cent of those who are really successful in various lines of activity are college-bred men. That is to say that the man who has a college or university training stands a good chance of being a leader in this generation. Now the Church has neglected these leaders of men. She has turned them aside for those who are not leaders. You can see the advantage of having the leader of men, whether public official or any man prominent in the social or business world, thoroughly inculcated in the Christian doctrine, and with the true faith founded upon that rock. We have not done this. The foolish assumption that because Church and State are separate in this country therefore education and religion are also separate has gone unchallenged altogether too long. We are all the time hurrahing for America. There are a few things we would not hurrah much about if we investigated and examined very closely. We find the European nations have at least made some honest efforts toward retaining their student population in the Church. As a nation we have not. We lay all stress upon the education, and practically none upon religion.

There are two kinds of colleges and universities in this country—the Church or denominational college or university, and the so-called State university, including technical and semi-technical institutions not under control of any Church. Of course, in a Church college or a Church university, we take it as a matter of course that these students receive religious instruction, and I can say our own colleges are very faithful indeed. We have in this country, it may interest some of you to know, forty-nine colleges, twenty-seven theological seminaries, fifty academies, ten ladies' seminaries. I wonder how many of the Lutheran young people, men and women, of the city of Syracuse, who have attended institutions of learning, have ever thought of going to their own Church college or seminary when they were contemplating training themselves for life. We run after the others and neglect our own, and then we sigh and groan because our young people are not interested in the Church. We are ready to send them to some other denomination, and let them know their ways just enough to come home and be dissatisfied with their own. Lutheran colleges, universities and seminaries are for Lutheran young people. It is not only their right, but your duty to see that they go there, not elsewhere.

There are eight-one State universities in the United States, and perhaps as many more institutions not rated as universities which are not under the control of any denomination or Church. We can reckon about 300,000 students in these various non-church institutions. Now a State university makes no attempt whatever to teach religion to a student. The student who goes there is left entirely to himself to decide whether to go to church or not go to church. You can readily see what the dangers are to a young man who leaves home for the first time, while yet in his formative years, and not able to think for himself, certainly not on religion. A student body is not over-zealous in religious affairs. Set a young man adrift in such a college and you can see what we are doing. There have been efforts made to

reach them in a half-hearted way, but they have been half-hearted. We have had the Y. M. C. A. and Y. W. C. A., which perhaps were in the field first, who tried to direct the religious thought of the student. But after forty years we find they have reached less than one-third of the student population of the various institutions of learning throughout the land. Instead of inculcating a sound faith, they have gone at it in a different way. It takes more than a swimming pool and athletic contest to put a man or woman on a sound basis in the faith. The Y. M. C. A. and the Y. W. C. A. have done some good work, have been of some use, but after forty years of trial and actual test we find it has grown worse and worse in the colleges, and it has come about that men outside of the Church, godly men, have taken this matter in hand and said, "Something must be done for the students of the secular institutions of learning." There have been other efforts made to reach the student in the secular institutions of learning. These efforts have not always been entirely successful, though more successful than the Y. M. C. A. and the Y. W. C. A., but even these various approaches by the Churches are not scriptural and not effective.

This subject has had considerable study on the part of university heads and professors and leaders of students' movements, and at last the happy thought was evolved about sixteen years ago to have a university pastor, whose business it is to go among the students and advise and direct them in their religious life. And in but a few years it was found that this is the correct method of reaching a student in the secular institutions of learning. We are not to suppose that a student is a godless creature to be shunned and left to himself. The student is just as religious as any one else and perhaps more capable of developing an intelligent faith than others, but because of the danger of his environment he is liable to drift with the current and, without leadership, lose ground. Now the subject of the students' pastor may be new to many of us, but it seems to me that the student pastor is the very help we want for the subject that has been assigned to me this evening, "The Churches' Responsibility to the Student." The Presbyterian Church at the present time has eighteen student pastors scattered through the State universities of the country. The Methodist Church has almost as many, the Baptists but four or five, the Lutheran Church, I believe, has five or six and the Congregational Church has perhaps one or two less. Nearly all of these student pastors are found in the Middle West in the State institutions which make no provision for the religious instruction and religious education of those who come to them.

You might say, "But what is the use of having a students' pastor for a boy who has had good religious training in the home, under the care of a faithful pastor, who is well grounded and rooted in the faith? In the university or secular college he is in no great danger." That is perhaps true of perhaps 10% of the students who go to the colleges, but in 90% of the American homes today they no longer have religious instruction. In those families who do not study their catechism, outside our own church, you find very few who can offer the Lord's Prayer or who study the Creed or their own confession. Now with such a slight knowledge that the 90% have of religion, and coming into the life as it is, they will soon forget the impressions they did have, and neglect their religious duties while in the universities, and it is exceedingly doubtful whether they will come to themselves when they leave the university or the college.

Well you might ask, "What does the students' pastor do?" You will pardon me for making mention of this, but the New York and New England Synod, which has engaged a students' pastor for the last year, has found there is a real need, not only for other denominations, but for a great Lutheran university. In Cornell University there are nearly 300 Lutheran students, and when he came to Cornell the authorities were glad to receive him, and ready to give to him every advantage and facility which would further his work. They were glad to have him call together the Lutheran students of the university and speak to them as a pastor. These same students, after being called together for the first time (they were from all Synods), said: "We want the communion of our church," and he was glad to give it to them. They have a Lutheran association at Cornell, the same at Colgate. I believe this university pastor visited the university of Syracuse where there are many Lutheran students. The work of the university pastor is to be known to the university students, and they find that he is there for counsel and advice, especially on matters of morality or matters of religious life.

There are many things upon which the student should have the advice of an older head. Upon the selection of studies and their work in general, he is there to confer with the student as a pastor, as a father to the son, and in this way interest him in the work of the Church. Most of the other denominations who are engaged in university work have their various houses wherever it is possible. What the Lutheran Church wants and what she is going to have before many years is Lutheran houses in every university city throughout this great land. The very best brains that the mother Church of Protestantism produces; the men who are to be the leaders, not only in the Church but who will be the leaders in their various communities, and in their cities and towns in which they will live; men who will be representative Lutherans, must be held to our Church. This is the opportunity, the very crisis. We must come to our senses, that where the Church can get its quickest returns, and obtain the pure goods without much sifting, and where the best interest and best dividends will be paid on the investment, is to get at our secular institutions and get at some of our young men who are there. Is it worth while to select a university pastor, and pay him a couple of thousand a year and keep him there for a few years and gain young men who will go out to be leaders?

"Does the Lutheran Church have a responsibility to its students?" you ask? It is just at that time of life when the young man is learning to think for himself. It is just at that time of life when a young man does think, and unless someone is there to help him think and guide him through the mist and maze of all the religious isms and sectlets with which he comes in contact in his university experience, he is not likely to place his feet on firm ground and have the faith in that church which Jesus Christ himself founded. Some people say: "The Lutheran Church has so much to do, she cannot do everything. Let the other denominations who have the money take care of that." If the Lutheran Church in this country does not have a purpose and a mission, and if there is not a Providence back of the Lutheran Church, it would seem to me that it is a very great mistake that she should outnumber all the rest of Protestantism in the world, that today she should stand third highest in this country, and go faster than any other Protestant denomination in the land. Now it seems since we have such glorious resources and strength, since we are growing at such tremendous leaps and bounds, and our people becoming enlightened and intelligent, it seems to me it would be a worst kind of treason for us to say at this time, "We have no mission, let others do our work." God in His Providence and Wisdom has called the Lutheran Church of America to be the Saviour of Protestantism. You take Lutheranism out of Protestantism and you have a bursted bubble. It is Lutheranism that shall conserve Protestant Christianity. Investigate for yourself if you are interested and you will admit the truth of what I am saying. The eyes of Protestantism are on the Lutheran Church. She has a mission, a calling such as no other denomination in this country has. We have thousands of students in secular colleges or universities throughout this land, and if we do not look after them we prove ourselves unworthy of the trust and obligation that is laid upon us. May God add His blessing.

## Thursday Morning

After the devotional service of this session —the fifth—the business of the convention was concluded. Some of this was routine, and does not require detailed report. The following items are of general interest. Officers were elected or re-elected as follows: President, Mr. Eugene A. Hieber, Utica; record-

ing secretary, Miss Alice H. Wesp, Buffalo; statistical secretary, Miss Annette Kähler, Buffalo; treasurer, Mr. Oscar Rothe, Syracuse; archivist, Rev. A. C. Karkan, Freeport. At the suggestion of the Committee on Reports and Resolutions, there was adopted a vote of thanks to Zion's and St. Peter's churches, and the First English Lutheran Church for their hospitality, and to the choirs and soloists for music. In addition there was adopted a statement that a League service, which "consists of worship of the Triune God, the whole time of the service giving direction to religious and not secular affairs," shall be considered as constituting a religious service, but that "A meeting opened and closed with singing and prayer, in which most of the time is taken up with business affairs, shall not be considered a religious service."

It was resolved to refund to the president any necessary expense incurred in the prosecution of his work.

Recalling the facts that only forty-two of the 107 Leagues connected with the State League use the Luther League Topics, and that these figures show a loss from last year, "we recognize the need of such changes in the Topics as shall fit them more nearly to the needs of our people. To this end we recommend to the Topics Editor and Committee the following: 1. That the doctrinal and historical topics be limited to twelve per annum. 2. That during the year there be presented nine topics which directly or indirectly teach practical lessons along lines of home missions, foreign missions, inner-missions, church extension, beneficiary education and church financing. 3. That the remaining lessons be devoted to practical and devotional subjects." In this connection there was adopted a resolution to the effect that in the local League study the pastor may develop doctrinal topics.

Suitable minutes to the memory of Rev. J. Luther Sibole and Rev. George H. Merschroth, D. D., were adopted, the delegates standing while Rev. A. S. Hardy offered "a prayer of thanksgiving to Almighty God for the gift to the world and the Church of so strong and useful lives as were those of Dr. Sibole and Dr. Merschroth."

Upon recommendation of the president regarding District League rallies, the resolution was to the effect that where it is possible to hold such rallies (between conventions) without overstrain of the League's resources, such rallies are desirable and are commended.

At this session two papers on practical subjects were presented. The first, on "Possibilities of the Social Session," was presented by Mr. F. J. Bergstresser, of Brooklyn. In part he said:

Whether the social sessions will be a power for good and bring our people into closer touch with the Church, or create an indifference with a tendency towards worldly things, is a matter for serious thought for pastors and for those who have the welfare of our Church at heart.

Parents who have the welfare of their children at heart know that it is necessary to provide, and they

EUGENE A. HEIBER,
New President of the Luther League of New York State.

are providing, amusements and entertainment in order to keep their sons and daughters within the family circle.

The Church is a large family, and should be fully awake to the necessity of looking after its sons and daughters.

And since Satan is ever on the lookout, and often uses what seems to be innocent pleasure for his purpose, it behooves the Church ever to be on its guard and provide such social pleasures as will counteract the influence of Satan and help to keep the young in the Church.

We all know that the Church is here to minister to our spiritual needs. At the same time she offers no objection to the introduction of proper social affairs. And here is where our Luther Leagues step in. In addition to their spiritual work, they have made provision for the social gatherings of the young people.

It is a well known fact that in order to hold our young people we must show them that we are interested in their affairs. The time is past when we can remain indifferent to their wants and still hold them.

The future of our Church depends on our young people. Where the young people are active we have a growing and progressive Church. It is therefore

necessary that great care be taken and proper training be given the young. The social meetings ought to be and can be one of the features of this training.

Great care should therefore be taken in the arrangement of the social features, to select such as will tend to elevate the tastes and create in us a desire for better things. At the social meetings the young people lose self consciousness, and their personal characteristics are brought out. This gives the pastor (who should always attend these meetings) and other leaders a true insight that can be used to great advantage in planning and supervising the real work. At these meetings we let our temperament and habits come to the surface. There we learn to know each other better. We reveal our tastes and likings, thus affording the pastor and presiding officers opportunities to judge our fitness for some particular work.

It often requires considerable inventive and executive ability to make a social meeting a success. Fine opportunity is this to judge of one's tact, judgment and willingness to put forth the effort required to make others happy.

In the arrangements of the social features care should be taken to consult the desires of the younger members. It is often the case that the entertainment provided appeals more to those of mature age, so much so that the younger members gradually drop out. This should not be. We of mature age should be willing to adjust ourselves to the surroundings and join with the younger members in the selection of such entertainment as the young will enjoy.

We have heard the boy and the girl problem discussed at the convention. We know how the world is using every means and all kinds of entertainment to draw our people away from the Church. Every inducement is put forth to attract, things are made as pleasing to the eye and taste as possible. The young are freer and under less restraint today than ever before. Parents are not as much concerned about their children as formerly.

What shall the Church do? Shall it stand still and do nothing? God forbid. We know that the preaching of the Gospel is the greatest work of the Church, but in addition to this it must use the social instinct to hold the young people.

Probably we shall find that the social meetings will be the best attended, and that they do more to increase the membership than the devotional and business sessions. But while this may be deplored it is a fact that must be faced, and perhaps it can be used to advantage. God sometimes uses other means than the Gospel to bring people to church. The social meetings may be the means of getting them there.

In closing let me say a few words with reference to the kind of entertainment. Let us remember that it must conform to the standard of our Church. Let us not do anything to compromise the name of our Church. Let us remember that the world is watching us, and seizes every opportunity to belittle us.

There are forms of amusements that are not sinful but which should not be indulged in when meeting as a Church organization. Let me mention one or two. Dancing and card playing are the two amusements indulged in more than any others. I would not say that to indulge in these was sinful. That is a matter of conscience with each of us, but when gathered as a Church body we should avoid these so as not to harm our Church or society.

The second paper was entitled, "Practical Co-operation in Inner Mission Work," presented by Mr. Paul C. Holter, and in part follows:

There is no phase of Church work which tends to develop a broad, healthy and intensive Christian life more than an active, deep-rooted interest in the manifold manifestations of Inner Mission activities. There is hardly a period in the life of a human being from childhood to old age where the spirit of Inner Mission cannot make itself felt in some form or other, and often change the entire viewpoint of such an individual.

Do not confuse the term Inner Missions with that of Home Missions. There is a big difference between the two. Wichem has defined Inner Missions as "that part of the work of the Church to be performed by its active and living members by virtue of the principle of the universal priesthood of believers, looking to the extension and introduction of the kingdom of God into the life of the masses, who only externally (i. e., because they are baptized) are still to be counted as members of the Church." He felt that many within the pale of Christianity, even though baptized, are still to be regarded as proper objects of missionary activity. From which can be seen how Inner Missions affect the innermost workings of the entire social and religious fabric. As Wichem has said, it is false to assume that Inner Mission has in view only the saving of the poor and illiterate; the richest and most cultured equally need this; as is amply demonstrated in the warfare against immorality and social vice, where the richest as well as the poorest are ensnared in its tentacles. Take as a sample the recent white slave case in California. Inner Mission aims to gather into the Church these people who need the Gospel and to prevent the occurrence of such revolting incidents. It should help to disseminate literature by means of which higher ideals may be inculcated into the minds of the unchurched, thereby gaining their confidence and good will to unite with the organization whose aim is not material or worldly compensation, but spiritual and eternal welfare, and whose goal is to save both the body and the spirit.

In the brief time allotted for the discussion of my subject I can only touch superficially some forms of Inner Mission activities which should appeal to all.

Those of you who are in any way familiar with our large cities must recognize the vast and difficult field which our city missions are attempting to cover. As someone has aptly said, next to Foreign Missions for the heathen, the biggest problems facing the Church are found in the large cities. The apostles of the Lord recognized this, and on that account started all their missionary propaganda in the large cities. Should it not arouse all Christians from a state of lethargy when, as Pastor Le Seur, city missionary of Berlin, stated in a recent address to the Inner Mission Society of New York City, he has spoken to audiences of two and three thousand in Germany, where the mere mention of Christ as Redeemer was laughed at, and where the name of God was scoffed by almost all present. Does not such a condition call for greater action on the part of Christian workers?

It is almost ridiculous to imagine that one lone city missionary, a hard and faithful worker, should cover the entire territory of Greater New York, ministering to the sick in the hospitals, comforting the prisoners and aiding the poor and needy. Twenty city missionaries in our own Church could not do justice to this work in our great metropolis.

Some of our Lutheran churches leave the thickly populated sections for better districts, permitting the masses to struggle for their own salvation, and combat temptations without the support, admonition and guidance of the Church. Such congregations could be veritable beehives for all sorts and forms of Inner Mission and rescue work. Such a congregation instead of leaving the district should learn to know its neighbors, and feel that it has not accomplished its mission by a mere routine worship on Sunday, perhaps a mid-week service and a Sunday school.

What a vast field for day nurseries such churches would offer, where poor mothers who have children and are obliged to work could feel that these would be safely taken care of during the day; and in this manner unconsciously breathe in the message of Christianity. Can you not see the reward such a congregation would reap, and how its teachings would permeate the community? Christ did not run away from the masses; He went out in the highways and byways to meet them and gather them in. We overlook many valuable openings for service.

Without dwelling upon the need for hospitals, infirmaries and dispensaries, I shall turn to the necessity of *Christian* settlements. Here is a field in which our Church has done practically nothing. I believe that the one in Philadelphia is the only Lutheran institution of its kind in the United States. You need only visit one of these in any of our large cities with its boys' and girls' self government clubs, its athletic and literary clubs, to see how the children and young people yearn to improve and better their lives. In the majority of these little or no religion is attempted, despite the fact that most of the workers profess to be Christians. I trust that the time is not far distant when we shall find one or several Lu-

theran settlements in each of our large cities where the need is so urgent.

But if you should ask me wherein lies the future of the Lutheran Church I should reply in the conservation of its young people, physically, mentally and spiritually. You Leaguers recognize this fact or you would not be gathered in convention today.

I am quoting from an excerpt on the social evil which we are combating today. This excerpt reads as follows:

"Paris is believed to support 100,000 prostitutes; Berlin, 40,000 to 50,000; London a far greater number; and New York, Chicago, and Philadelphia a total of 80,000 to 100,000. You have only to obtain a report of the recent investigation of the Rockefeller Committee to realize the ravages and devastations this evil is wreaking upon our national life. Every fallen woman is supposed to mean at least five fallen men; and it is maintained that in the large cities 90 per cent. of the men are guilty of sexual sin."

Are not such figures appalling? Do they not arouse and bring to action every Christian who has the smallest degree of love for the higher and nobler ideals and who has red blood coursing through the body? There exist in our States about 200 Magdalen homes for fallen women, including both Catholic and Protestant.

To guard against this evil is in one sense the basis of the establishment of hospices for young men and young women in our various cities. To be sure, these are not reformatories or charities; but one need only work among young people in a large city for a brief period to see the absolute demand for organizing Christian hostelries for young men and young women such as our hospices purpose to be. Visit the department stores and factories and note the hundreds of young people, and make inquiries as to their living quarters and you will at once recognize the urgent demand for planting and supporting refined, safe, comfortable Christian homes at the lowest possible rates consistent with good board and service, and where there is afforded opportunity for wholesome companionship with other Christian young people. The allurements and temptations of the cheap theater and moving picture show must be counteracted.

One of the difficulties which I have noticed in connection with our work is that many young men who hear of our hospice have an idea that they must conform to very strict rules and regulations, and that the hospice is a sort of guardian. To be sure, it is the latter in one sense, but absolute freedom prevails with each individual and the only requirement is that the applicant be a Christian gentleman in the full sense of the term. Those who have been and are with us now know, and all speak only in the highest terms their satisfaction that there is such a place in New York. Excellent board and lodging is furnished and a fine feeling pervades. Each evening after dinner you will find us gathered in a circle at family worship which almost all attend regularly and feel part of their day's duties.

How can all these activities and many more be spread?

Through your League meetings and conventions many are familiar with the usual difficulties encountered. However, there is no better way of stirring up interest and enthusiasm than by educating your people. Only a short time ago some one told me that he never knew of the existence of a city missionary in New York, nor of the hospice for young men. Talk Inner Mission whenever the opportunity presents itself and spread its literature.

Another method of co-operation is to induce the people of means to see the untold amount of good which can be done in the various branches. Here is the golden opportunity for you. Here is where practical co-operation is essential. There are rich Lutherans who can afford the best of automobiles and other luxuries and yet pass by such opportunities.

Educate the members of your societies and Sunday school children to the necessities and value of Inner Mission activities. Have speakers tell at first hand what is being accomplished.

This is the one field where you will nearly always find, as it should be, synodical barriers and petty differences set aside, in which those engaged take the broader view and see the larger Church.

To illustrate more concretely practical co-operation, if every local League and every member of that League would direct to the hospice, or let me have the names of young men living in New York, and urge them to make their home with us while in the city, soon our quarters, even with the adjoining house, which we are contemplating to take this fall, would be entirely inadequate for our purposes. We would be filled and utilize every available space. May I not ask you to do this?

I should also like to see established in all our cities strangers' bureaus similar to the ones carried on by another denomination. In such case when a person leaves a certain town or city the pastor would immediately forward the name and destination to the headquarters, say in New York, from where the name would in turn be forwarded to the secretary or pastor in the city to which the stranger plans to go. This secretary would then send it to the local pastor of the church nearest which the stranger locates, so that he would be looked up immediately and welcomed and prevented from getting lax in his Church work. I can picure what a vast gain this would be to the Church as a whole. No doubt such a plan could be worked up through the Luther League.

I have tried to show you the possibilities in the Inner Mission field. It remains for you to give your practical co-operation by educating the members of your societies and by teaching your Sunday school children the wonderful means of usefulness and service in these fields, by familiarizing yourself and the members of your churches with the various branches, by the dissemination of proper literature, by winning persons of means to be liberal to the cause, by hearing at first hand speakers engaged in such activities, by directing persons to the various institutions, by fighting the social evil and by the inculcation of higher ideals, by the establishment of strangers' bureaus, by uniting with Inner Mission societies, and by winning additional members both as individuals and as societies, and by the establishment of the various institutions wherever necessary.

Then you will contribute to the better and larger growth of your own Church and your own local community.

## Thursday Evening

The closing session of the convention was held in the First English Lutheran Church. Rev. W. M. B. Glanding, pastor, who, assisted by Rev. Carl Zinssmeister, conducted the vesper service. The only address of the evening, on "The Luther Leaguer's Prayer for His Church," was delivered by Rev. Oscar Krauch, of Albany, who spoke as follows:

"O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—Isaiah 40, 9.

Within another hour this 1913 convention will have drawn to a close. We have spent together two days transacting what we believe to be the Lord's business. I do not know what your impression of the convention may be, I know how I feel, and I would like here to confess that while I came to this convention very reluctantly for certain reasons, I am at this hour very glad and thankful that I came; and my one regret is that there are so many of our pastors who were not here, and whom it would have done a mighty lot of good to have been here and to have learned what some of us have not yet seemed to learn, that the Luther League of America is an institution of which they need not be afraid. Of the Church and by the Church as well, yea the Church itself, and we certainly have been in everything that has been done here in these hours and days, cognizant of the fact constantly that we represent a part of the Church. Now we will go home tonight or tomorrow, back to our churches and our Leagues, and you here in Syracuse who have treated us so royally stay here, and perhaps soon forget that you had 50 or 75 young Lutherans in your midst from all parts of the State. And in order that both you who stay and we who depart may retain something of the blessings, I would ask you tonight to offer up to God, the God of Zion, a threefold prayer for Zion, remembering that we are Zion; a threefold prayer

for the Luther League, a threefold prayer for His Zion.

"Lord, give unto Thy Zion a wider vision and a clearer sight, that she may see what there is to do." If the Executive Committee of the Luther League of the State of New York had not been kind enough to honor me with this invitation, I would tonight probably be on the piazza of my little camp on Lake George. I would ask you to go with me to sleep the sleep of the just as you cannot sleep here, waves lulling you to slumber, and then in the morning I would take you out on my modest little piazza and ask you to look out over the bay on which this cottage stands, and I would say to you, "Here is Lake George," and you would look around from one end to the other, and you would say, "Lake George! I had an idea that Lake George is some body of water. It is only a mile across each way. Where is Lake George?" I would then ask you to take a walk back of the camp, up, up a little over one thousand feet, blindfold you, and when we reached the top turn you to face Lake George and then tell you to open your eyes. "Now you see Lake George," and you would see it. Dotted with innumerable islands, vast wooded shores and mountains, over all a marvelous sky, and you would begin to realize there is more to Lake George than you saw at the bottom of the mountain.

Now we have been on a mountain height these last few days; we have seen yesterday and today, last night, some of the vast field that spreads itself out before our vision, and we want you to go back home and tell your churches at home, who may perhaps be suffering from nearsightedness or worse, that there are other fields of God's vineyard besides your own little back yard; that God has placed before His Church a wonderful op ortunity, and that from the east and the west, and north and south there comes to us the cry, "Come, help us!" I wish I had time tonight to spread out before you this map of God's kingdom, and point out to you the various points where our Church is doing a work or where she ought to do it; but, I want to point out to you just one field which our Church has either not yet seen or having seen it feels herself unable to enter. I wonder if you young Americans realize what an obligation rests upon the Church of Christ toward those hordes of future Americans, who if they continue to increase and multiply as they are doing, will within a generation or two outnumber our native Americans, and who if not brought into contact with the Zion of the living God, will prove the destruction of this fair land of ours; who come over here either entirely Godless or laden down with the superstition of a faith which is not the true faith; who will make their influence either for good or evil felt, and to whom this Church of ours must reach out, and whom she must raise up unto the glorious light of the liberty of the children of God. Inner mission, home mission, foreign mission, field upon field crowd upon our vision, and yet we hear so often, "What is there for me to do?" We had the boy problem presented to us, a necessary, urgent problem, and a hard one. We look to the Luther Leagues of this land, containing as they do the cream of our young Lutherans, to furnish the Church of the future with her ministers and missionaries. And we might have talked of the girl problem. There is a girl problem as one of the speakers told us incidentally. I am not referring simply to the thing that is troubling some of us so deeply, I am not referring to the sheath-gowned, gum chewing matinee going, novel reading girls of this generation. I am thinking of the girls of this church, consecrated, gifted of God, frittering away their lives, asking themselves very often, "What am I here for?" "What good am I?" when all the time their eyes are bound and they are blind to the field of activity and labor that spreads itself out before them. Oh, for consecrated, gifted, Christ loving, young women of our Church, of our Luther League, who will go to our deaconness mother house, who will go through our normal school in order to prepare themselves for the work to be done, who will say to the Lord: "Lord, here am I, Thou hast given me no husband and no children. There are none depending upon me, Thou hast given Thyself to me, wilt Thou not take my life as a slight return, send me to preach and teach and do Thy will."

The second prayer that I would ask you to offer up to the God of Zion, "Lord, God of Zion, give unto Thy Church a loud, clear voice to preach the good tidings." Now we know that the Lutheran Church is a very modest Church. She has been very, very modest in the past, so it is not at all strange that we read what most of us read in this morning's paper, that it is possible for a guide in the city of Washington to pass a statue of Martin Luther in front of the Luther Memorial Church, and upon being asked, that individual promptly responded to the inquisitive farmer: "That is the first pastor of this church, Martin Luther." You know there are still a few people in America who have not heard of Martin Luther very much, and when you speak to them of the "Lutheran" Church, they wonder what sort of a "critter" that is you are talking about. I wonder if perhaps we have not been a little too modest. Of course, I would rather err on the side of modesty than of ostentation and trumpet blowing. Would not it be a good idea that we who know we have the good tidings, would urge them in such a loud and clear, unmistakably clear voice, that every one must hear them. Let me tell you this, you know it just as well as I do, that if our Church is to do her work God-given, she must do this one thing; she dare not allow her preaching to be affected by the modern tendency. Knowing as she does that she has the pure unsullied treasures of God's Word as no other church, she must continue to teach and preach that word; and the time will come in this land of ours—mark my words—the time will come when America will begin to see the subtlety and the insidious power of Rome (I could use an American expression which would exactly say what I want to say, I don't like to use it). The time will come when this land will perceive that it needs a firm code of Divine truth upon which to stand. The time will come when those who are now hurrying and scurrying from one church to another, trying to satisfy their craving for religious fads and fancies, drifting hither today and thither tomorrow, cut loose from all moorings, adrift upon the sea of doubt and finally on the sea of unbelief; the time will come when they will need a firm foundation, and it is the Church which will at that time preach the good tidings of Jesus Christ, the sinner's friend and Saviour, which will be the church of this land, and take into her bosom those coming from beyond the mountains and coming out of the dark and mist. There is one thing necessary. Of course, you noticed that perhaps when your pastor does not know very much what he is going to say, his voice does not sound very certain. If we do not know what we believe, we certainly cannot teach it in a clear voice; and after all, here is where our work comes in, in teaching you young people of the Church the good tidings of the Church in all their beauty and strength. We are not content to have our young people show their knowledge of the Word of God, as did a certain woman who testified in the prayer meeting, "Lord, I thank you, I bless the Lord for all His mercies. I got the rheumatiz; I have had the ague for years. I have gout in my leg and neuralgia in my jaw, and had two attacks of ammonia and they left me with a bad case of asthma; but, nevertheless I thank the Lord because I have always been able to bear up and cheer up and smile, because I have been borne up by them words in the Bible, 'Grin and bear it.'" She thought she was quoting from the Bible. She evidently had a certain knowledge of the Bible, such a knowledge of the Bible and confession as a great many young people have. What we want you to do is to be able to testify the faith wherever you may be—in the shop, in the office, or elsewhere. When they come to you as they often do with their fine conversation and corner you, and you are unable to give an answer for a reason for the faith that is in you, we want you to study your Bible, your doctrinal confessions in clear, loud, unmistakable voice to proclaim, as you can do, the great riches, knowledge and revelation of God.

And then, finally, dear friends, I would we could go home with the prayer in our hearts and on our lips, "Lord God of Zion, give unto Thy Church a less fearful and timid heart." A heart brave and fearless, that is the one thing we have not. We have heard it in all the discussions, not only in this convention, but every convention; and I am not surprised that we must falter and tremble when we look over this field pressing upon us, day and night, and look over the little handful of laborers willing to go out to do the Lord's work; when we look at the indifference, the cold-heartedness of the majority of our Church members, we must fear and tremble. And yet we should not. I know why we do. I tried to

(*Continued on page 30.*)

# Albany and Its River

THE Hudson River in any season is a revelation of natural beauty. Nature has spread her bounties along its banks with a lavish hand. Every mile of a journey on its broad waters is replete with all those elements of rural beauty so dear to the heart of the nature lover.

There is some of the grandest river scenery in all the world along the Hudson. For miles and miles in the highland region, the river flows through a mountainous country. Hills rise directly from the water's edge and ascend to noble and majestic heights. The banks and surrounding mountains are clothed in full forest. Every turn of the river reveals a new picture more superb than the last.

Identical scenes with those that greet the eyes of the traveler today welcomed Hendrick Hudson with but little of their primitive beauty missing.

When in 1609 Hudson, after his historic voyage of discovery up the river as far as the present site of Albany, finally turned the prow of his vessel southward because of the shallow water, he was thoroughly convinced his latest attempt to locate the northwest passage was an utter failure. "Little did he dream of the indelible and momentous impression the widening wake of the 'Half Moon' was destined to leave on the pages of history. Through a sense of duty, Hudson rendered a full report of this beautiful river which he had discovered to his employers, the Dutch West India Company. They, not loath to accept a penny when a pound was not forthcoming, speedily obtained a grant from the Dutch Government for the whole section. Isolated forts and trading posts were speedily established along the banks of the river. Albany claims the honor of being the first of these, and, therefore, the second permanent settlement within the confines of the thirteen original States. New Amsterdam, Kingston, Esopus and Rondout speedily followed, and each became the center of a circle of primitive settlements.

"Later, when the country had become very much more settled, large tracts of land along the river were granted to landholders called patroons, who governed their estates on a sort of medieval feudal basis. At the time of the breaking out of the American Revolution, the whole valley was comparatively well settled, although large sections, particularly in the highlands region, were entirely untouched by the hand of man. The fact that the Hudson Valley was one of the principal theaters of action during the war for independence has made it a veritable historical treasure house.

"Beginning at New York City and extending as far north as the river itself, every mile of the way is full of historical and legendary suggestions. The old landmarks of the ancient New Amsterdam have been almost entirely effaced by the phenomenal rise of the gigantic metropolis, but it is sometimes pleasant to visit the site of a certain historical event or building and realize that you are on hallowed ground. The Columbia College grounds were the scene of the Battle of Harlem Heights. At 181st street can be seen the ridge and

"WASHINGTON IRVING,"
The new boat of the Hudson River Day Line.

promontory on which Fort Washington was located. Directly opposite on the Jersey Palisades was Fort Lee.

"At Spuyten Duyvil may be seen a group of old Dutch houses built more than two hundred years ago. Yonkers perpetuates the name of Arian van der Donck, the first lawyer in the Dutch colony, and also contains the old Phillipse Mansion, once the home of Mary Phillipse, whom Washington is believed to have once sought in marriage.

"And so all the way to Albany, each spot conjures up a host of memories of the past."

At West Point, where the steamer makes the turn around West Point Lighthouse, a scene of marvelous beauty unrivaled in any

part of the world is presented to view. It was from this Lighthouse Point that the ponderous chains were stretched across the river during the trying days of the Revolutionary War, to the shore opposite on Constitution Island, to stop the passage of the British ships. Washington ordered this. Before this, in a letter written to his brother, July, 1776, he says that "a vessel in a brisk wind and a strong tide cannot, unless by a chance shot, be stopped by a battery unless you place some obstruction in the water to impede her motion within reach of your fire." In another letter Washington also wrote: "It is impossible for me personally to reconnoiter all the different posts in my command. I will this day send up Lieutenant Machin to act as engineer to complete such works as are or may be laid out for the defense of the river and defiles on each side of the river."

Old Crow Nest, 1,467 feet high, is seen on the left. Mount Taurus or Bull Mountain, 1,425, on the right, while grand old Storm King, the monarch of the Highlands, rises at the extreme northwest, and, seemingly in the center of the river, like a lone sentinel, stands the most beautiful of all the islands in the Hudson, historical Polopels Island, "The Divider of the Waters." It was once the home of the Indians, from whose Gibraltarlike heights they were able to dispute the passage of hostile tribes.

It was in the shelter of this island that Hendrick Hudson, on his return journey, anchored the "Half Moon" in 1607. It was from here the savages in their canoes came at a time of massacre and intercepted an escaping family of white settlers at a creek on the opposite shore, which was for a long time called Murderers' Creek—in later years changed by Poet Willis to the same name in the Indian tongue, "Moodna." General Washington and his officers frequently visited the island during the construction of the boxlike log cribs with iron-pointed wood spears filled with stones and sunk across the channels from the island to the opposite shore, and officially known as "Polopels Island Cheveau de Friese obstructions."

The foundation stones of workmen's huts and fortifications for cannon mounts were in existence until a short time ago.

**Delegates and visitors to the Albany convention of the Luther League of America will be interested in these historic sights along the Hudson. It will repay them for the trip.**

### The Day of Small Things

It does not become men to despise even the smallest things God regards with pleasure. The temple work of Zerubbabel seemed very small to the old men who had seen the glory of the first temple. But this was God's opportunity. He saw the progress of Zerubbabel's work to bless it, and the temple, whose building brought tears to the eyes of those who remembered Solomon's temple, was to see greater things than the former, because in it God would give His peace.

It was Patrick Henry who said in the beginning of our national history: "They tell us, sir, that we are weak; unable to cope with so formidable an adversary. . . . We shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who shall raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave." This, that was true in our national history, is true in the lives of individuals engaged in spiritual warfare. God takes our nothingness to fill us with grace to do Him honor.

The experience and observation of Bildad the Shuhite had taught him it was possible for God to take the weak things of this life to confound the mighty. In His goodness, God can take our very smallest beginnings to increase us in honor and happiness. God called Moses from exile to make him the great leader of His people, and He selected the Shepherd David to raise him to the kingly office and to make Israel's sweetest singer.

Thus from a diligent study of God's word, from an acquaintance with the sentiments, experiences and observations of wise men in other ages we may learn: "Though thy beginning was small, yet thy latter end shall greatly increase."

Faithful in least is so in much,
The blessed Master said:
Life's little things—it is through such
Our history is read.

—R. N. S.

### The Seven Wonders of the United States

Niagara Falls, New York.
Yellowstone Park in Wyoming.
Caverns of Luray in Virginia.
Grand Canyon in Arizona.
Garden of the Gods, in Colorado
Yosemite Valley in California.
Natural Bridge in Virginia.

# Luther League Topics

15th Week after Trinity. August 31, 1913.

## My Confirmation Vow

Psalm 61:1-8; I Cor. 16:13-14.

Topic reviewed by Rev. Paul W. Koller.

This is a very fitting lesson for the Sunday just preceding the opening of the fall activities of the Church and League. Today many of us are looking forward to aggressive work of the kingdom, which will soon be begun with renewed interest.

Our Leaguers have for the most part returned from their vacations. Some will come back eager for work. Others will need to be reminded of their duty and the work to be done. What can do this better for us all than the calling to mind of our confirmation vow? In the League we have no pledge other than this. Let us hold to its promises and stand fast in the faith. I suppose that all of us remember our confirmation vow. It will do no harm, however, to repeat it here: "I renounce the devil and all his works and ways, and give myself to Thee, the Triune God, Father, Son and Holy Ghost, in faith and obedience unto the end."

This means:

1. *Renunciation.* Before God we renounced the devil, and promised to put away from us all his works and ways. I think all of us meant that when we said it before the holy altar. We determined by God's help to daily put under the things that are evil and stand for the things that are of God. Most of us have not found it easy, and a great many have even ceased to try. The things of the world are absorbing our attention and interest to such a degree that our earnest vow of renunciation is in danger of being entirely forgotten. Would it not be a good plan for all of us, who study this lesson tonight, to renew that pledge to renounce the devil and his ways. What a turning about there would be if men and women everywhere would do that, and really mean it. How God would rejoice and the glorious company of heaven shout for joy. Selfishness would be turned out of hearts; enmity would cease to drive men to hateful deeds. Jealousy would no longer blind our eyes and urge men on to evil. Worldliness would not hold our lives under its spell.

2. *Confession.* Every one who takes this vow confesses his faith in God the Father, Son and Holy Spirit. This confession is absolutely necessary. We might have this faith in our hearts, but until we confess Christ before men we are not counted as members of His Church. Christ Himself said that he who will not confess me before men I will not confess before God the Father.

This open confession of Christ before men has a very practical lesson for us today. We must confess Christ by the way we speak and live out among men. We are not required to go about saying our confirmation vow, but we must let our lives speak of and for Christ. Are we Leaguers doing that?

3. *Consecration.* What I have been saying leads naturally to the third part of our confirmation pledge: "I give myself to Thee in faith and obedience unto the end." That is consecration. What a great need there is of this today on the part of us all. I believe that if all of our pastors could speak as one voice they would say that the need of the Church is not numbers or money, but deepened consecration. This giving of ourselves to Christ and His service must begin with a better allegiance to our own Church and League. Will we begin now? There is no better time.

Questions.

1. What is confirmation?
2. What does God expect of us who have made this vow?
3. What harm comes from not keeping it?
4. What does it require of us in our own Church?

16th Week after Trinity. Sept. 7, 1913.

## Norwegian Lutherans in America

Acts 13:1-5.

Review of the Topic, collated from various sources by the Editor of the "Topics"

The first immigrant from Norway of whom we have any authentic history (Wolf) was Kling Petersen, who came to America in 1821. Returning to the Fatherland, he aroused interest among his people. Rigging out a small vessel, he left Stavanger, Norway, July 4, 1825,

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

with fifty-two persons, landed at New York, October 9, and founded the first Norwegian colony in the United States at Rochester, N. Y. We are not informed whether any Lutheran congregation was organized at this place and time or not.

In 1836-37 Norwegian colonists settled along Fox River, in La Salle County, Ill. Others settled in Waukesha and Racine counties, in Wisconsin. For some time these people were destitute of pastoral care. But they had brought with them their Bibles, books of prayer, devotion and hymns. Some of the more earnest souls would gather in each others' homes and worship God and pray for His help.

The reformed denominations approached them and attempted to make proselytes, but as the Norwegians have always been one of the most conservative Lutheran nationalities that have come to these shores, little harm was done by such would-be sheep stealers.

In 1843 a lay preacher from Denmark (Jacobs) came to work as a schoolmaster among the neglected Scandinavians. Called by the Norwegians of the Muskegon settlement, near Milwaukee, Wis., as pastor, he accepted and was ordained by a German Lutheran minister of Milwaukee, a Rev. Krause, belonging to the Buffalo Synod. Upon the questioning of the validity of this ordination, the faculty of the University of Christiania, Norway, decided that it was valid. Next year we shall have a Topic devoted to the biography of this Norwegian pioneer.

The first Norwegian Lutheran church was built at Muskegon, Wis., in 1844. A friend of the writer, a Mr. E. Klove, of Nevada, Ia., told us of helping his father cut and hew the logs which went into that pioneer church. Some years ago the building was discovered by a minister of the United Norwegian Synod to be in use for secular purposes. He secured the building, recovered the old altar, pulpit and seats and furnishings, and brought the material to St. Paul and re-erected the old church on the campus of the United Norwegian Theological Seminary, in that city. The building, gallery, pews, altar, pulpit, have all been beautifully restored and covered over with a frame exterior to protect them from the weather. It is well worth a visit from any Luther Leaguer who comes to St. Paul as a specimen of quaint pioneer American Lutheran architecture.

The Norwegian Lutherans have grown wonderfully in this country from those little beginnings in Wisconsin and Illinois. Their congregations are found all over the United States and in many parts of Canada. They have been able to hold a much larger percentage of their people to the Lutheran Church than have either the Germans or Swedes or Danes. Like the Germans, they have always had divisions into synods representing divergencies of doctrine, practice and liturgy. This very division into rival synods has probably helped to bring larger numbers of Norwegians into active church membership.

Frequent attempts at union have been made. In 1890, at Minneapolis, three bodies—the "Augustana," the "Conference" and the "Anti-Missourians"—came together and formed "The United Norwegian Lutheran Church," which is today the largest synod among the Norwegians. That reduced the divisions from six to four. But some were not satisfied and two new small bodies were formed, and today there are again six divisions. The laymen and many of the ministers are demanding union, and committees are now at work planning to secure union between two or three of the largest synods. May they be successful and set a good example for the rest of us.

For the latest statistics see the Lutheran Almanac for 1913.

Their missionary and educational work is exceptionally good. The people have a mind to give and all the Norwegian synods are more than ordinarily successful in getting large gifts, both of money and personal service. A visit to one of their colleges or theological seminaries, or a day spent at a missionary rally or even a few hours in, for example, the synodical meeting of the "United Church," is an eye opener to any Lutheran whose idea of Lutheranism has been confined to the English churches of the Atlantic seaboard, supplemented by those of the Middle West.

To the self-denying work of the Norwegian Lutherans, added to that of the Swedish Augustana Synod and German Lutherans of various synods, we owe the fact that the great bulk of the Lutheran Church of America, numerically speaking, is today to be found west of the meridian of Chicago, from the Gulf to the far northern settlements of Canada. In sturdy, uncompromising loyalty to the Church of their fathers, in truly conserva-

tive Lutheranism, the Norwegians of America are to our Church what the Scotch-Irish are to Presbyterianism or the Irish to Romanism. And when the United Evangelical Lutheran Church of America becomes a fact instead of a dream, the Norwegians will be found to have contributed a large and honorable share.

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17th Week after Trinity. Sept. 14, 1913.

## Immigrant Missions in America (Lutheran)

Deut. 10:17-22.

(NOTE.—Instead of the usual review of the Topic, we insert the following, condensed from an article in the *Lutheran Herald*, by Rev. E. Petersen, Immigrant Missionary of the Norwegian Synod.)

### TWO NORWEGIAN GIRLS.

One evening last summer I took out from Ellis Island twenty-two Norwegian girls from one ship. By way of explanation, I may say that all Norwegian and Danish girls remaining uncalled for at Ellis Island during the day are, by permission of the Commissioner of Immigration, discharged to me in the evening. Their friends may then call for them at the Lutheran Pilgrim House. This is a great responsibility, as I must then see that they get into proper hands when they leave us, and make weekly reports on these cases to the Commissioner of Immigration. Of these twenty-two above mentioned all but two had been called for by Saturday. It is not difficult to place these girls, as many American ladies in the city know about their coming here. The two remaining were very bright. They came from one of the small towns in Southern Norway, and gave their ages as nineteen, though they looked only sixteen or seventeen.

I placed an advertisement in the paper concerning these two, and as they had been going out a good deal, asked them to stay indoors, as ladies would be coming in answer to the advertisement. To my great surprise, they then said it had been useless to advertise, as they had taken a place together, the one to do housework, the other to mind a baby, at $15 a month each, and they would be called for shortly. After closer questioning, they reluctantly admitted that their employer was a saloonkeeper, but they should have nothing to do except upstairs. Meanwhile the man's brother appeared, winked at the girls, asking if they were ready. I told him to send his brother, the saloonkeeper, as I wanted to talk to him. When he appeared, I told him the girls were in my charge and could not take a situation without my consent. Being Norwegian, he turned to the girls and asked if they would go with him, as it was a free country. They said they were willing, but I would not give my consent under the circumstances. I told the man I was responsible to the Commissioner of Immigration, and would not let the girls go with any one until I was sure they were in good and proper hands.

When he became satisfied I meant what I said he left, but soon returned with a private detective, and demanded the girls. I repeated my refusal, and both left, to return in a short time with a lawyer, again demanding the girls. I told them that until I was satisfied in my mind that the girls were going to a good place I would not give my consent to their going with any one. The lawyer then offered to get a $2,000 bond for his client. I again declined.

The trio left only to return with a policeman from the nearest station. As I was just telephoning to the Immigration Department, they then asked me to report the case to the Commissioner, but I told them I had nothing to report as yet. They then said they would make a legal case against me for detaining the girls against their will. The girls being at that moment outside the door chatting with some comrades, the officer realized he had failed to make a case that way.

Meanwhile I had sent for an officer who is detailed for duty at the Barge Office, where immigrants land in New York. He at first seemed inclined to let the girls go, but as I positively declined to consent, he took the other policeman aside and told him I, in such cases, was held responsible to the Commissioner.

Then the girls were called by the officers and asked what they wanted to do. They said, "Go with the saloonkeeper." I then told them all that I should report the whole case to the Commissioner of Immigration, who had discharged them to me. None of them liked this turn of affairs, and after some little pleading further with me, the officers advised the girls to stay with me at least till Monday, this being Saturday.

On Sunday the girls went to Our Saviour's Church, in Brooklyn. It seemed to dawn upon them more and more that I had advised them right. Monday a young man, unknown to me, came in and thanked me for not letting the girls go with the saloonkeeper, saying one of them was his sweetheart. These girls subsequently got good positions in responsible American families.

The Immigration Commissioner, after investigating the case, fully indorsed my action. That ended this incident. However, the girls still get their letters from home here at Pilgrim House, and they now fully realize that it was only for their own good that I had been so persistent in refusing to let them go their own way.

This instance, out of many, illustrates the often very difficult work of an immigrant missionary. If Almighty God, in answer to earnest prayer, did not give his powerful assistance, everything would go wrong. This is the work we are doing for the immigrants away from their homes and their natural protectors, their fathers and mothers and others that can speak for them and help them in their distress.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42.)

"Each ship doth bring them; see where lost they stand
In huddled groups, and stare from side to side
Upon the curious crowds whose looks deride
Their peasant faces, garments strange, that brand
Them aliens; in their far off native land
Each has his place, though humble; here the tide
Sweeps him along, an animal dull eyed,
Patient, submissive. What mysterious hand
Has thus uprooted from their ancient place
These myriad exiles, cast them on our shore,
And for what purpose? Shall our country be
The crucible of nations, whence a race
Shall issue in dim ages, to restore
God's image to mankind, and make men free?"

—W. A. Bradley, in *Mission Worker.*

—♣—

18th Week after Trinity. Sept. 21, 1913.

## My Heavenly Father

(Article I, Apostles' Creed.)

Eph. 4:4-6; Gal. 4:6.

Topic reviewed by Rev. Paul W. Koller.

With this lesson on *"My Heavenly Father"* we enter upon the study of four doctrinal topics based on the first article of the Apostles' Creed, which, as you know, treats of God and His creative work. They are important topics. Not only are they of value as studies in doctrine, but they are important because of their great purpose, which is to lead us into a closer personal relation with God. If they are to do this, then we must approach them with a true conception of the personality of God. He must be more to us than a great and mighty force ruling the world. He must be to each one of us just what our topic and the creed says He is: My Heavenly Father.

*I. The True God.*

The name *God* has been attributed to many, but there is only one true God. So sometimes in the Scripture He is spoken of as *God of Gods.* This is something that needs emphasis. God Himself would repeatedly say, in speaking of Himself, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." He meant to teach, among other things, that it was important for them to know who was promising help or requiring obedience. It does make a difference as to whom we give our allegiance and love. There seems to be a growing idea among a certain class of people that as long as they believe in a supreme being, that is sufficient. But it is not. We must have faith in and give our love and allegiance to the true God. That is, our God must be God the Father, who has been revealed to us in the person of His Son, Jesus Christ.

*II. Obedience Required.*

The fact that God is our Father suggests many beautiful and valuable lessons. As our Father He loves us and is concerned about all our cares and needs. Again, this fatherhood is the proper foundation of our Christian patience, sweetening all afflictions with the name and nature of fatherly corrections. "We have had fathers of our flesh which corrected us; and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?"

So many other important truths may be taught from this great idea of God as our Father. But the greatest of them is that as Father He requires filial fear, honor and *obedience.* "Honor thy father" is the first commandment with promise, written in tables of stone with the finger of God; and, "Children, obey your parents in the Lord," is the requirement of the New Testament. Now, if there is such obligation of honor and obedience to our earthly parents, how much more are we under obligation to obey Him whom we know to be our heavenly and everlasting Father.

*III. The Brotherhood of Man.*

When the Scripture lessons of this topic speak of God as our Father, it is to emphasize the unity of believers. The Fatherhood of God teaches the Brotherhood of man. This is a wonderful conception which the New Testament brings us of our relationship to each other, because we are sons and daughters of the great heavenly Father. The relationship to be rightly lived up to on our part requires that we act as true brethren. What a difference it would make in the character of the world if we did this. This old world of ours would be full of happiness and peace if we truly loved and treated each other like Christian brethren. We of the Luther League cannot do it all, but we can make a beginning right here in our local League.

*Suggested Questions.*

1. How do we know our Heavenly Father?
2. Is our Father ever required to be stern with His children?
3. How do we know He loves us?
4. What is required on our part?
5. What is our relationship to each other as children of our Heavenly Father?

August 31, 1913.

HINTS FOR LEADERS.

## My Confirmation Vow

Ps. 61:5-8; I Cor. 16:13.

Use the Luther League Hymnal. Open as directed; then have a brief song service.

Read Ps. 61:5-8, responsively. Leader read I Cor. 16:13.

In unison recite Confirmation vow.

What is Confirmation? (paper).

Talk: The Luther League and the Confirmed Young People. Close as usual.

September 7, 1913.

HINTS FOR LEADERS.

## The Norwegian Lutherans in America

Acts 13:1-5.

Open as usual; all standing, Psalm 1, read responsively. Gloria Patri.

Acts 13:1-5, read by leader. Call for a favorite hymn, and sing it.

Consult such books as you have for facts and history and give the results of this study.

Consult Church Almanac for facts about their schools, papers, hospitals, numbers, etc. Give this information. Tell where they have located principally.

Call for a favorite hymn and sing it.

Give résumé of discussion in both THE LUTHER LEAGUE REVIEW and The Topics.

Hymn. Lord's Prayer. Benediction.

September 14, 1913.

HINTS FOR LEADERS.

## Immigrant Missions in America

Deut. 10:17-22.

Open with a short song service, using the Luther League Hymnal.

Psalm 72, read responsively, all standing to end of Gloria. Gloria Patri.

Deut. 10:17-22, read by leader. Prayer by pastor.

Music previously arranged for. Remarks by leader.

Have girl dressed in peasant costume to represent her appearance on arrival at Ellis Island. Have her tell of her experience; how she could not speak any English; of looking in vain for her brother; how a man came up and offered to take her to her brother; a missionary appears at the opportune time; the girl explains the situation to her, who tells the man to be off, or she will call the police. Give this monologue in first person and elaborate.

Hymn, "Now Thank We All Our God." Résumé of discussion in Topics.

Give facts gleaned from Church Almanac about institutions, homes, etc., for care of our Lutheraan immigrants.

Give facts gleaned from other sources about immigration in general.

Résumé of discussion in THE REVIEW. Hymn, "America." Lord's Prayer. Benediction.

September 21, 1913.

HINTS FOR LEADERS.

## My Heavenly Father

Eph. 4:4-6; Gal. 4:6.

Use plenty of music in your meeting. Intersperse the talks with music. Have some special musical feature.

Psalm 24 and Gloria. Recite the Creed in concert.

Scripture lesson, Eph. 4:4-6; Gal. 4:6, read by the leader.

Collect and assign a number of Scripture passages in advance; call for and have them read at this point.

Remarks by leader on "Our Father." Hymn.

Give account of discussion in THE REVIEW and in The Topics. Assign to two persons and call for it here.

General remarks. Summing up by the pastor.

Close by using closing service in the Luther League Hymnal.

## Daily Bible Readings

Monday, August 4—Rom. 5:1-5.
Tuesday, August 5—I Kings 3:5-15.
Wednesday, August 6—Prov. 2:1-22.
Thursday, August 7—Matt. 7:7-12.
Friday, August 8—Luke 21:8-19.
Saturday, August 9—Rev. 2:1-3.
Sunday, August 10—James 1:3-4; 5:7; 8:11.
Monday, August 11—Neh. 8:9-12.
Tuesday, August 12—Neh. 12:43-47.
Wednesday, August 13—Acts 8:1-8.
Thursday, August 14—Rom. 14:13-23.
Friday, August 15—Rom. 15:1-33.
Saturday, August 16—Rom. 5:1-11.
Sunday, August 17—John 15:11; Phil. 4:4.
Monday, August 18—Lev. 11:44-45.
Tuesday, August 19—Lev. 19:1-37.
Wednesday, August 20—Rom. 8:26-39.
Thursday, August 21—Isa. 35:1-10.
Friday, August 22—Eph. 4:17-24.
Saturday, August 23—I Thess. 3:11-13.
Sunday, August 24—Psalm 96:1-13.
Monday, August 25—Gen. 28:16-22.
Tuesday, August 26—Lev. 22:17-21.
Wednesday, August 27—Joshua 1:1-18.
Thursday, August 28—Jeremiah 1:1-19.
Friday, August 29—Matthew 11:1-15.
Saturday, August 30—Tim. 6:1-21.
Sunday, August 31—Psalm 61:1-8; I Cor. 16:13-14.

## August

The lengthening dewy twilights,
The veil of shadowing mist
That hides the lowland's beauty
That the August sun has kissed.

Earth waits for the reaper's coming,
And soon to claim his own;
He shall come in scarlet vestments
And diamond studded crown.

—George L. Heath.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

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# Editorial

We are in the midst of the vacation season. Very few, particularly boys, will admit that they like school. But before the vacation is many days old they are usually asking their parents for something to do. The regular hours and disciplined time of the school, under the quiet rule of a well trained teacher, with enough outdoor life to keep them red cheeked, with pursuits adapted to their abilities, quiets irritation. Loose in the streets and the playgrounds, children tire themselves in hot sunlight and wear out their nerves too often quarrelling. The regular methodical calm of the schoolroom is lost at this season. No wonder many educators feel that, while children must have their playtime, they would be better off if they had summer classes in handwork to give them regular discipline. The boys who have gardens to weed, or any regular task, do not tire of them so readily and are better off than those who wander aimlessly and restlessly all day in the vacation season.

In its issue of May 1, *Lutheran Church Work* has this editorial on the Luther League which we desire to present to our readers:

"The Luther League has just rounded out twenty-five years of history. It is a good time to make an estimate of its character, influence and work.

"In a general way this movement has made history for our Lutheran Church. It has marshalled our young people and made them feel that they have a responsibility in the work. Its literature has been richly instructive and has disseminated information about the Church. It has been no small factor in bringing about a new era of genuine Lutheran fellowship. It has wisely avoided identifying itself with any one body, and yet has maintained a thoroughly Lutheran position.

"In a practical way we have found this association of young people most valuable and helpful in the work of the congregation. It has interested our young people in their own Church. Its themes have not been vague and indefinite, but clean cut and suggestive, and have turned the thoughts of our young people to the great doctrines, history and work of their own Church. And the enthusiasm with which they have taken up these subjects has been a revelation and a gratifying surprise. And with this has come a spirit of loyalty to the Church. The young people have come to realize that they are part of the Church and are counted on for service.

"It has been what it claims 'The Training School of the Church,' 'The Pastor's Helper,' 'A Social Factor,' 'An Inner Mission Agency.' With the impetus it now has, we have reason to look for great things from this organization of the young people in the next twenty-five years."

About two thousand American delegates attended the world's Sunday school convention at Zurich, Switzerland, in July. The last convention, held in Washington, D. C., reported an enrollment of twenty-eight million. The modern Sunday school faces obstacles formerly non-existent. Lax family government

affects discipline, and this often compels the Sunday school teacher to rely on his own wits and diplomacy. Intellectual persons, too, who deplore the superficial methods used in many schools, plead nervous prostration if they are asked to teach in Sunday school. The scientific and pedagogic courses they recommend, if industriously pursued, would do the scholars great good, but they lose sight of the fact that their criticism and their conduct are at variance. And, so while the world's Sunday school workers will exchange useful information about courses, methods, text books, all these are subordinate to the personality of the teacher. Can't you recall some dear, prim old lady in faded black bombazine, who used to stumble through the lessons after much wiping of spectacles and mispronouncing of hard names? Her view of the Bible may have been deplorably crude. But there was a sweetness of face, a gentleness of voice, a serenity of faith that showed she dwelt about as near the house of the Lord as more learned philosophers. Upon many of our older readers their dear old Sunday school teacher has left a fadeless impression. They recall her work for them with grateful hearts. The work of the Sunday school, nevertheless, is immensely important, and in the Lutheran Church it is not allowed to lag behind. In much we lead.

—❀—

Carlyle thought "Co-operation with the real tendency of the world" indicated the "insight of genius." It may be. But it requires that we genuinely and intelligently yield ourselves to that purpose. Is this wise? Doubtless we should be little troubled by conflicting surface currents or by shifting winds of doctrine. When a young man is in doubt as to what life really means, and when he does not know what to do with his life, he can hardly make the best use of it. To many, making a living is the whole of life. Some one has said: "Tell me one thing about people, how they make their living, and I will tell you a hundred things about them." The great thing, then, is to put plan into your life, to give it purpose, and as your life fits into God's plan and purpose it will accord with the real tendency of the world.

—❀—

The following lines of a living poet—Sir Edwin Arnold—to his mother will probably be unknown to most of our readers. I have only space for a few verses:

"The crimson sun is sinking,
And the Highland hills are blue,
And the silver lake is sleeping
At the back of Ben Venue.

"And weary miles between us,
And dreary leagues there be;
But my heart flies back untraveled,
Dear mother mine, to thee.

"I mind the time, dear mother,
When 'twas happiness alone
To sit and listen ever
To thy kind and gentle tone.

"I think of days forgotten,
As my fancies older grew,
How I had wayward changes
And thy love no changing knew.

. . . . . .

"I think how still thou lov'st me,
How thy lips my brow have kissed,
And my cheek, for all I hide it,
Is wet—and not with mist.

. . . . . .

"That love—and lie I cannot
Here in this quiet spot—
Hath undeserved been often,
But never once forgot.

"So I kneel to thee in spirit
For thy blessing, mother true,
Where the silver lake is sleeping
At the back of Ben Venue."

—*Independent.*

—❀—

We devote the greater part of this number to the interesting report of the Luther League of New York State, and commend to our readers the very practical, thoughtful and timely papers and addresses presented there. They will furnish considerable food for active, energetic and effective work in your League this fall. Read the report carefully.

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## Luther League of New York

(*Continued from page 20.*)

hint at it this morning. I can say it now without fear of contradiction, because you cannot talk back to me tonight. I think I know why we are afraid, and why we have reason to be afraid; I think I know when and how we may lose our fear and gain such a courage as will face all these difficulties cheerfully and bravely. Did you listen very attentively to the evening lesson? Do you remember when Israel, which had the promise of God's help against her enemies, doubted God's power and tried to enter into negotiations and to seek for help outside, from outside nations, ungodly and idolatrous; and how God because of her lack of faith in His promises, and her trust in man's strength, sent her adrift, absolutely adrift, to teach her the lesson we have got to learn. We have not learned it yet. The trouble is we are trying to walk with crutches, and we need a new Martin Luther to come forward and to bid God's Zion to arise and throw away her crutches and stand up in God's strength. That is why you are making all those miserable futile efforts, trying to build up a church, trying to win members for your church with socials, fairs, etc. That is how you are trying to do it, and that is why you are not doing it, and God is teaching us the lesson that he who leans upon an arm of flesh and disdains His promises of power and help is lost. Why not go back to the work, you brethren in the ministry and fellow Leaguers, and try to remember why we always try to read so triumphantly, "God is our refuge and strength in present time and trouble." Try not only to remember, but to believe that promise we heard last night, "Upon this rock I will build my Church: and the gates of hell shall not prevail." Take God at His word. Why don't you take Him at His word? We don't do it, and I firmly believe, I know it myself, that we who try to do God's work, either as preachers or as laymen, will on that last judgment day be held to account, not for the sins we have committed so much, as for the one great sin of unbelief and doubt of God's promises. As I look over my years of ministry, I can lay my finger here and there upon my failures, and in almost every instance I can find the reason for that failure in just one thing, because owing to the weakness of my faith, I doubted God's promises. Now you cannot ask too much of Him, cannot ask too much from Him, and you need not fear. Why in the world, dear friends, are we worrying about this condition and that, that is confronting us? Do we believe for one moment that this is the only period of the Church's history in which there were difficulties? Do we honestly believe that our difficulties are one-thousandth as great as the difficulties, disappointments and dangers in the life of our father Luther? Who is there that threatens our safety, our home and life as we go to worship our God? Don't you believe that the people of that time were as pleasure-loving as today, drunkards, thieves, murderers and liars, as there are today? Don't you believe the devil was just as active then as now, and do you find our Martin Luther fainting, faltering or trembling, throwing up his hands and saying, "Oh God, Thou hast forsaken us; we will have to try this method and that?" No, you will find nothing of the kind; you will find him saying, "Eine feste Burg ist unser Gott," and you will find him saying, "Und wenn die Welt voll Teufel waer," and you will find him going on to the end, to his sad end, to his happy, blessed end, in the absolute certainty that the Lord Jesus Christ who called His Church into existence would see her and her work through to the end. And you and I, let us minimize our efforts and magnify and exalt the wonderful promises of help and protection of our Lord and Saviour Jesus Christ. Amen.

Following the address there were a few closing words by Mr. William Eck, retiring president, and the service was concluded with the usual liturgy. Afterward, the people of the First Church entertained in the parlors of the handsome and spacious parish house in the rear of the church. At this time President-elect Hieber was introduced and made a brief but impressive address, pledging his earnest effort in the administration of the League's affairs, requesting the hearty support of all young Lutherans, and expressing appreciation of the honor conferred upon him.

This convention appeared to have in it unusual elements of strength, and should leave an impress that will be carried to a marked degree into the local life of every League.

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# Our Churches and Institutions

## In Some of Our Large Cities

**New York City.**

—The engagement of Miss Florence E. Fellows to Prof. Robert H. Hiller has been announced. Miss Fellows is the daughter of Mr. and Mrs. James Fellows, of 1312 Madison avenue, New York. She has been prominent in Luther League and other church circles for several years. Professor Hiller is a son of Rev. Alfred Hiller, D.D., of Hartwick Seminary, and is a member of the faculty of Wittenberg College, Springfield, Ohio. The Review offers best wishes and most hearty congratulations.

**Philadelphia.**

—Rev. J. Eugene Dietterich, D.D., has accepted a call to Holy Trinity Church, Elkton, W. Va.

**Washington.**

—Mr. A. F. Fox has been connected with the Sunday-school of St. Paul's Church for fifty years, and on July 13 the event of this anniversary was appropriately celebrated.

**Indianapolis.**

The First and Second English Lutheran Churches are holding joint meetings through the summer months.

**Duluth.**

—The Swedish Lutherans in and around this city are about to erect a hospital, which will be named Seraphim Hospital.

**Akron.**

—The cornerstone of the new Trinity Lutheran Church, Rev. E. W. Simon, D.D., pastor, was laid Sunday afternoon, June 22. The church when completed will cost nearly $200,000, and will be one of the most beautiful of the Lutheran houses of worship. This congregation is to entertain the next meeting of the General Synod, and also the Brotherhood, in 1915.

**Knoxville.**

—The handsome new home of St. John's Church, Rev. J. Luther Frantz, pastor, has been formally dedicated. The building was erected by Mrs. M. C. Henson as a memorial to her husband.

**General.**

—Prof. H. J. Thorstenberg, Ph.D., formerly professor of history in Roanoke College at Salem, Va., and Midland College, Atchison, Kan., has been called to the chair of history in Carlton College, Northfield, Minn.

—Pastors and laymen who are planning to visit New York City during the summer, or at any time, will find the Hospice a pleasant, congenial and safe place at which to stay. The rates are reasonable and the undersigned will be glad to furnish any details upon request.

Inasmuch as there are plans under way to rent the adjoining house, the director will appreciate the receipt of the names of any young men residing in New York, or contemplating coming here, or to have such young men directed to the Hospice.

PAUL C. HOLTER, Director,
2040 Fifth Ave., Cor. 126th St., New York City.

—Rev. Charles L. Fry, D.D., formerly Literature Secretary of the Luther League of America, has resigned his pastorate in Catasauqua, Pa., to accept the superintendency of the Church Extension Society of the General Council.

—A tubercular sanitarium is being successfully conducted at San Antonio, Texas, by the Joint Synod of Ohio. The property consists of five acres of land, an administration building and twenty-eight cottages.

—Rev. P. E. Monroe, of Johnston, S. C., has been elected president of Summerland College, near Leesville, S. C. The college property is valued at $60,000.

—Rev. J. L. Smith, D.D., secretary of the Porto Rico Mission Board and a prominent member of the General Council, died on June 21 at his home in Pittsburgh, Pa.

—Roanoke College, Salem, Va., has discontinued co-education and will hereafter confine its student enrollment to young men. This action is in view of the recent establishment of the Roanoke Woman's College.

—At the recent convention of the United Lutheran Church at St. Paul, Minn., thirty-two young men were ordained. A gift of $10,000 to the Church was announced from an unnamed woman and another of $5,000 from Mr. and Mrs. Chris. Engh. Sixty thousand dollars was appropriated for home missions and $336,138 was subscribed for the silver jubilee to be held next year.

—President Granville, of Pennsylvania College, received a silver medal from the Fiftieth Anniversary of the Battle of Gettysburg Commission for courtesies offered and services rendered during the recent celebration.

—Rev. Frank Wolford, D.D., of Middleburgh, N. Y., was elected to fill the new professorship established in Hartwick Seminary from the alumni endowment.

—The Good Shepherd Home at Allentown, Pa., has paid off a second mortgage of $3,500.

—Lutheran choir masters and young people interested in the musical service of the Church might find it to their advantage to write to Luckhardt & Belder, 10 East Seventeenth street, New York, whose advertisement appears on this page of this issue of the Review. They are publishers and importers of church music who have made a special feature of translations from the German and publishing the score with both English and German words, a decided advantage to choirs who sing in both languages.

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# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.** —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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### Luther League of America

### Statement No. 8

From June 1 to June 30, 1913.
GENERAL FUND.

| | |
|---|---|
| L. L. of South Dakota | $29.00 |
| L. L. of St. Mark's, Washington, D. C. | 3.00 |
| L. L. of Grace Church, Rock Island, Ill. | 5.00 |
| L. L. of Canada | 20.00 |
| L. L. of New York State | 44.73 |
| L. L. of Pennsylvania | 50.00 |
| Total for June | $151.73 |
| Previously reported | 859.70 |
| Total receipts | $1,011.43 |

Total disbursements ..... 1,004.71

Balance on hand..... $6.72

Respectfully submitted,
C. T. A. ANDERSON, Treasurer,
Luther League of America.

Chicago, Ill., July 3, 1913.

## PENNSYLVANIA.

—The Twentieth Anniversary Convention of the Luther League of Pennsylvania will be held in Hazleton, Pa., August 19-21, 1913. Each local organization is entitled to two delegates, District Leagues to five. Entertainment will be provided free to delegates by the Lutherans of Hazleton. Detailed program will be sent to all organizations. Credential blanks may be had by addressing Mr. K. J. F. Wilharm, Secretary of Executive Committee, 5439 Hornehurst street, Pittsburgh.

P. WALTER BANKER, President,
Wilkesbarre, Pa.

—In connection with the fortieth anniversary service of St. Peter's Church, Natrona, Rev. J. W. Meyers pastor, the Luther League held a special service on June 7, at which Rev. S. K. Herbster and Rev. F. C. Oberly delivered addresses on "Men's and Young People's Work in the Church."

**Berks County District.**

—The Luther League, of Berks County, Pa., held its seventy-eighth quarterly convention in St. John's Church, Mohnton, the Rev. C. G. Heffner, pastor.

The entire morning session was devoted to business. The chief matter before the convention was the revision of the constitution.

Five delegates—Mr. A. P. Body, Miss Lillie Geiger, Mrs. H. Y. Yocom, Miss Emma Fritz and Miss Nora Schwoyer—were nominated to represent the District League at the State League Convention.

The first speaker of the afternoon was the Rev. W. O. Laub, of Reading. His topic was "The Relative Spiritual Efficiency of Rural and Metropolitan Congregations." The speaker said: "All things being equal, the Church is equally efficient wherever it may be, because efficiency lies in the Church." Rev. Laub, however, declared that the greatest efficiency lies in the country church, because of the many attractions and the worldliness of the city, which appeal to the people, making them careless and thus drawing them away from the Church.

Rev. Harry, of Reading, read a paper on "Spiritual Vacation." He declared a spiritual vacation to be impossible, as surely as it would be to stop living occasionally. The speaker also advocated the open church, not closing it six days in the week and two months in the summer.

Rev. A. M. Weber, of Boyerstown, spoke on "The Relations of the Kingdoms of Nature and Grace in the Development of Christian Life."

The address of the evening was delivered by Rev. W. F. Deibert, of Birdsboro, on the topic, "The Influence of Luther's Monastic Life in the Reformation." He showed his hearers how, if Luther had been engaged in any other walk of life, it would have been impossible for him to search the Scriptures so diligently and to spend so much time in meditation and prayer.

**Church Changes**

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**Lancaster Central.**

—The Central Luther League of Lancaster and adjacent counties, Pennsylvania, will convene in Zion Evangelical Lutheran Church, Leacock, Pa., Rev. G. L. Weibel, pastor, on Wednesday, September 10th. John M. Fry, of Ephrata, is president. A good program is arranged for.

**York District.**

—The Luther League at Wrightsville is in a very flourishing condition. Special occasions have lately been observed with appropriate services, and many of the regular activities of the church are being carried forward with promptness and vigor by groups of the members in the capacity of committees. For instance, the Flower Committee converted the back yard of the church into a flower garden, from which the altar, the rooms of the sick, and aged people of the congregation were supplied. Recently members of the League co-operated in the formation of a Woman's Home and Foreign Mission Society.

## OHIO.

—The Y. P S. C. E. of the Lutheran Church at Tiffin was recently disbanded, and the young people of the congregation voted unanimously to organize a Luther League.

—The Luther League of Trinity Church, Ashland, celebrated the twenty-fifth anniversary with a service in charge of the president of the League, Miss Ida L. Wertman. Brief papers were read by several of the members on different phases of the work as outlined in our topics, with special music. This took the place of the regular Sunday evening service. Rev. A. H. Smith is the pastor.

## INDIANA.

—The young people of the Zion's Lutheran Church, Portland, organized a Luther League


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June 6. At present there are sixteen members. Much interest is shown and great religious development is expected.

### KANSAS.

—President Carl Kemner, Corresponding Secretary Grothe and Harry Hauck met with Rev. Carl G. Aue, Fred Nickolas and Mr. Pedro at Emporia to discuss League business, June 8. Much was accomplished, and the new officers and their committees will soon be doing their full share of work.

—The Luther League of Trinity Lutheran Church, Abilene, held a lawn picnic on the Kugler lawn on North Buckeye avenue. A large number of the Leaguers were present and a fine time was had. The "hit and miss lunch" was enjoyed by all.

—A number of the Valley Falls Luther Leaguers left for their summer vacations, and a farewell social was given them at the home of Miss Dornblaser on South Fraser avenue.

### WISCONSIN

—The Sixteenth Annual Convention of the Luther League of Wisconsin will be held in St. Paul's Church, Waterloo, Rev. C. P. Weiskotten, pastor, August 26 to 28. The convention theme is "Lutheran Opportunity."

### OREGON—WASHINGTON

—The annual convention of the Oregon-Washington Bi-State League will be held in Holy Trinity Church, Seattle, Wash., on September 25 and 26.

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### Good Natured Condescension

A hack driver, who had brought some distinguished persons to Wittenberg in his carriage, was very anxious to see Luther. "The real Pope," as he said; a name by which the common people often spoke of the great doctor. He went to his house, and, knocking, told his wish to Wolfgang, Luther's servant. Luther had just sat down to table when Wolfgang came and said some one wanted to see him. "Who is it?" "A coach driver, who says that, having come to Wittenberg, he had a great wish to see your reverence." "Let him come in," said Luther. Seeing the man stand timidly and awkwardly at the door, Luther rose, invited him to sit down near him, shook hands cordially with him, and offered him his glass to drink his health—a customary way of showing friendship. After a few kind words Luther dismissed him, saying: "When you return home tell the people you have shaken hands with Dr. Luther, the greatest heretic." The driver was in ecstasies at his reception and at the honor shown him; and wherever he went he proclaimed that he had shaken hands and had sat at table with Dr. Luther.

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### Historical Events of August

3, 1492—Columbus sailed on voyage resulting in the discovery of America.

10, 70—Jerusalem was overthrown and destroyed by the Romans.

22, 1524—Luther held his colloquy with Carlstadt.

24, 1572—Coligny killed, first victim of the massacre of St. Bartholomew.

31, 1688—John Bunyan, author of "Pilgrim's Progress," died.

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